

ORIGIN OF THE SLAVS

II

Their Language, Institutions

And

Native Tribes

by

R. A. Goryn

Table of Contents

Origins of Slavonic Language

In ancient times when people had to migrate they took with them their most precious possessions, the means to eke their livelihood, their cattle, the seeds to sow in the new country, and above all their gods and sacred objects to sustain their spirit and faith in the new place. The migrations from Central Asia and India to Syria, Anatolia and Europe were caused as far as we know by a natural disaster. The rise of the Himalayas, Hindu Kush and the Pamirs caused the rise of the level of the surrounding country, drying up the rivers and seas, causing drought and desiccation. The tectonic clash of the earth's crusts that produced the mountains forced several massive migrations from the area. The first civilisation in the Nile valley is identified as the product of Central Asian culture. Sumerians maintained long-standing connections between Central Asia and the Nile valley before the second known massive migration c. 5000 B.C. to Mesopotamia. The invasions of 2150 B.C. that brought the Phrygian culture to Anatolia and the Danube valley is identifiable with the first such invasion described in Greek mythology as the invasions of Osiris or Dionysus, the worshippers of Ama, and the culture that brought the Amazons to Syria, Anatolia and the Balkans.

Colonisation of the Nile valley started considerably earlier than the reign of the gods and demi-gods in Egypt. The proto-Slavs are seen to have emerged out of the population that came in the third massive migration and are linked firmly by culture and religious ties to Dionysiac religious beliefs and rituals. It must be noted, however, that proto-Slavs were not alone, and that Celts and other ethnics, including non-Indo-European speakers were among the migrating population. The proto-Slavonic population emerged out of the Thracian, Pelasgian and Illyrian segments of the new people. It cannot be assumed that proto-Slavs were limited to the migrations to Syria and Anatolia. Another stream of migrations opted for the overland route westwards. These migrants were known as Cimmerians, who stretched from Central Asia to the Caspian, then to the Black sea and all the way to the Carpathian Mountains, where a cluster of the Cimmerian people were caught in the spotlight at the time the Slavonic tribes first began to emerge. The Cimmerians gave Homer the phrase 'Cimmerian darkness', a synonym for 'north'. Eastern proto-Slavs adopted the Homeric concept and gave both the Cimmerians and the northern point of compass the name *Sever*.

The invaders, being members of vast coalitions of people organised into castes, cannot be described in terms of ethnics, races, or lumped by their specific or generic names into cast iron identities, for after spending several millennia in the 'melting pot' they were not in a fit state to be so classed. We can still see the examples of the efflorescence of such mixed empires in China and India, where disparate tribes and ethnics, languages and religions are kept together by sheer momentum and tradition. It is, of course, possible that isolated communities, such as those in the Brazilian rain forests and parts of South East Asia, have survived and show the signs of inbreeding and decline.

But these are isolated cases and they are fast dying out. Inbreeding and isolation are not conducive to long-term survival.

Slavs cannot be said by any standard to be a race. The Bulgarians, the latest addition to the Slavonic community, are known to have spoken a language derived from the ancient Cimmerian. They boasted Tengri as their ancient god, and Kimer as their ancestor. Kimer is identifiable with Gomer of the Old Testament and Tengri is ancient Sumerian god Dingir. By definition, the Bulgarians belong to the proto-Celtic group of tribes. Their membership of the Slavonic community is late enough to have been caught in the historic records and their skill in asserting their right of conquest is illustrated by their domination of the section of the Byzantine Empire they carved for themselves. Their Slavonic membership was acquired by their domination of the Saklaba, the tribe that gave its name to the Slavs. Bulgarians and Cimmerians were the first to use the titles *Slav-tzar* and *Slavun*. It is notable that Bulgarians have never been admitted to the South Slavonic community described by the pseudo-ethnic *Yugoslav* because that name emerged long before the Bulgarians arrived among the Southern Slavs. The terms *Severo* and *sever*, tribal name and term for the point of compass 'north' arose among the Eastern Slavs arose out of the specific circumstances in which the Southern Slavs found themselves as a result of the Roman invasions. The people *Severo* and the point of compass *sever* are the product of the Homeric term 'Cimmerian darkness,' a synonym for 'north'. The people who failed to find their way out to the two colonies now known as the Eastern and Western Slavs came to be known as *Yugoslavs* because they had remained under the Roman *iugum*, 'yoke', Russian *igo*, Pelasgian legacy to the Slavs. In contrast to the *Yugo*-Slavs, the people who fled and remained free called their country *Belo-* or 'free' lands. Western Slavs were known at first in German as Belsemerland, and the Serbs and Croats who lived, as Porphyrogenitus tells it 'beyond the Turks', whom other Slavs called *Zakhlumi*, were known to Porphyrogenitus as *Belo-Serbs* and *Belo-Croats*. In the east the name of the free Slavs is still retained by the Belarus.

An English historian, writing about the Macedonians, has said that Macedonians 'are an undeveloped Greek tribe'.¹ While recognising that the historian has legitimately described a process of history in one phrase, the process of development, as applied specifically to the Greek usage and practice needs to be stressed and 'developed', because it serves as euphemism for concealing a process of destruction of the weaker nations by the stronger. Having destroyed the people in the country, the Greeks proceeded to argue that there were no other people there at all, except themselves who, they now maintain, have been in Greece from time immemorial.

Having conquered and destroyed the people and their civilisations the Greeks renamed the place names given by the former inhabitants. The task was formidable, and it is not surprising that many such place names still bear traces of non-Greek inhabitants. Travellers visiting Greece in the nineteenth century came across many names that were un-Greek. The Greeks, who were the only source of information used by classical historians, told them they were names and words brought in by the Slavs who had invaded Greece. They pointed out dozens of villages called *Zagora* by the locals, for instance, in every part of Greece, including the Aegean islands, as evidence that this was indeed the case. Leake published his travel memoirs in several volumes and such 'Slavonic' words occupy much of his books. He thought that the Bolgars or the Serbs must have introduced such names into Greece.² In the meantime scholars studying the

destruction of the pre-Hellenic sites in the Aegean found one Zagora to have been the main city on the island of Andros in the eighth century B.C.

Having to explain Slavonic speaking peoples all over 'Greece' is a more dauntless task. The ever-resourceful Greeks say that Macedonians are really 'Slavonised Greeks'. A German professor went one better in declaring that the Slavs had invaded Greece in such great numbers that they annihilated the Greek race. The Greeks had discovered a way of reviving after total annihilation, and the Slavs, despite invading Greece in such great numbers are now nowhere to be found in Greece, where Greeks alone hold sway.

Greeks also have an undeniable gift of myth mongering. Soon after they had invaded the Balkans they issued a myth of the invasion of the Amazons to account for many place names in the conquered country where the name of Ama, the supreme goddess of the Thraco-Phrygian community, had been worshipped at places called *Amazoneions*. These were the 'tombs of the Amazons' slain, said the Greeks, when the Amazons invaded Athens. But, as Plutarch points out, such places are scattered all over Greece, not just in Athens. It was a trick taught to the Greeks by their second most important god, Hermes: when he stole the cattle of Apollo, he reversed the cattle hoof prints so the pursuers got confused and thought the cattle had gone the other way.

Leake also found a horrible institution called *Vurkolaka* in Greece. It was a belief in the werewolf, which, Leake believed, was introduced by the invading Slavs. The name is not entirely Slavonic and is still in its Sanskrit form. Leake could not believe that Greeks would have anything to do with such a barbaric superstition. He laid it at the door of the Slavs. However, the institution is much older than the Greeks, for Lykaon, the Anatolian founder of the Arcadian institutions in the Peloponessus, worshipped the Lykæan Zeus and practiced the ritual of turning into a wolf. While the Greeks may be exonerated for believing their own myths, classical historians are expected to check their facts and separate the myths from the facts of history. They should be particularly wary of accepting gifts from the Greeks in the form of the historical data they publish.

History of Greece is well-documented: Greek raids against different unprotected Pelasgian, Aeolic, Thracian and Phoenician communities to destroy and pillage are also well documented. English historians reared in the classical tradition, who have espoused the Greek cause, argue the Greek case, and repeat the *selected* Greek myths ancient and modern.

According to some of them, Greeks spoke two different languages: Greek and Macedonian. To say *Hellenisti* means to 'speak Greek', and to say *Makedonisti* also means to speak Greek, perhaps with 'Macedonian accent'. This argument is advanced by Crossland, who says that to speak *Illyristi* means 'to speak Illyrian' and to say *Helenisti* means 'to speak Greek', and to speak *Makedonisti* is also 'to speak Greek' in Macedonian dialect. This argument rages around the fact that when Alexander the Great, wanting to kill one of his best friends, shouted to his Macedonian bodyguard *Makedonisti* to pass him his lance. Crossland offers an apology first by saying that Macedonian 'poses a notorious problem' in that no inscription is known in that language and the supposed remnants of its vocabulary 'are too scanty to be the basis of any successful reconstruction of the remnants of the sound system'. He then goes on to say that the 'Greeks in the fifth century B.C. recognised the Makedones as an identifiable ethnos and generally regarded

as *barbaroi*. (Cf. Thucydides IV.124.1) This does not in itself prove that they spoke a language other than the Greek'.³

Crossland's argument is highly contrived in that he makes an assumption that Greek is the only language that the Macedonian could have spoken. That assumption presupposes that there were no other languages spoken in Greece before the Greek takeover. The classic worshippers of the Greeks organised the classics education system that excludes study of any other people or language in Greece, so that their version of history of the area and its people has eyes only for the Greeks. That is the only reason why the 'classics history' does not include any study of pre-Hellenic languages or culture, and any such cultures are lumped together into a ready made container called *Helladic*, which is then taken to mean 'Greek'.

Crossland's 'notorious problem' regarding the Macedonian language can be resolved by studying Macedonian speech today, which is Slavonic. It offers plenty of opportunity to study all its intricacies. We know of no instance when the Macedonians changed their language or their name since Philip or Alexander the Great. The whole 'problem' invoked by Crossland is an intellectual device to cover up the fact that Macedonia was acquired by the Greeks, no one yet knows how or when, except that, when the Byzantine Empire perished at the hands of the Turks, and parts of the Turkish Empire fell into the hands of the allies in World War I, the Greeks emerged out of the turmoil with Thrace and Macedonia, which had never been Greek before, now firmly in Greek possession. At the end of the twentieth century the Greeks have gone to extraordinary lengths century to blockade the remaining free bit of Macedonia, to force it into the Greek fold.

As for the Macedonian language we know from the evidence presented by the biographers of Alexander the Great that *Makedonisti* meant then, as it does today, 'to speak Macedonian' and no other language. Quintus Curtius says that after dispatching Cleitus with an adroit cast of the lance, Alexander decided to deal 'fairly' with another of his best friends and drinking companions. He instituted a court of peers to try Philotas, the son of Parmenio. During the trial Alexander turned to Philotas and asked:

'Macedonians are about to pass judgement on you. I would like to know if you wish to address them in their own language'.

Philotas replied that he would use the same language the king had used in addressing the same court. That language was Greek.

'You see!' Alexander screamed to the assembled Macedonians and Greeks, 'Philotas despises even the language of his forefathers!'⁴ When Alexander again addressed the same assembly his Greek speech was translated by official interpreters.⁵

We are asked to believe that official interpreters were employed to translate the Macedonian and Greek 'accents' used by Alexander the Great. There is a vast difference between the Macedonian and Greek 'accents', if such they were. The Macedonians heard the interpreters translate Greek and Macedonian for the benefit of the Greeks and Macedonians who did not understand each other's language at this particular assembly.

Strabo, who had not been indoctrinated by modern Greeks, writing when the Greeks were not yet claiming Macedonia as Greek property, says that Macedonian language was similar to Molossian, which was the language of Alexander's mother. 'Some say that the whole country is Macedonia as far as Corcyra and support their claim

by the fact that their hair, their language, the clothes they wear...are similar to Macedonian'.⁶ The arguments used by the classicists in support of the Greek claims to Macedonia and the secondary arguments, trying to persuade us that Macedonians are Greeks, are contrived and completely disregard the archaeological, linguistic, and historical evidence to the contrary. They have not produced any evidence, apart from Greek claims and opinions, in support of their theses. It is not enough to claim that there were Minoan artefacts in tombs discovered in Macedonia as evidence that Macedonians were Greeks, because all evidence shows that the Minoans in Crete were not Greeks and that they had been conquered by the Greeks. A colony of the Bottiaei sent out of Crete to Italy had lost its way and was wandering about when it chanced upon another colony sent out of Sparta to the 'land of Taras' (Tarentum), which had also lost its way. The two combined their forces and settled in Macedonia; they may be the answer to the problem of Minoan artefacts in Macedonian tombs. But it must be born in mind that the pre-Hellenic people of Greece and the Aegean were not Greeks and they that spoke one language, which was Aeolic.

Macedonia's archaeological culture is Thessalian, the same category as the Phrygian culture in Anatolia and the Danube valley. It is perhaps needless to say here that the name Makednoi is a separate element of culture. Macedonia's name and its culture, like the Greek conquerors from Argos called the Argeadae, were contributions by separate components of the Macedonian people. Casson is at a loss to explain why the Macedonian culture is so strikingly different from Greek. The only evidence Casson presents in support of the Greek opinion that Macedonians are 'Greek' is that Macedonians allowed the Greeks to reside in their cities. But that is revealing a certain truth about the Greek capacity to claim other people's property as theirs by merely residing in foreign cities. That was indeed the complaint made by the Egyptians against the Greeks. Casson quotes Hatzidakis as saying to him that he 'also lapsed into his Cretan dialect' when he was stressed. The fact that the Greeks, who served as mercenaries in the Macedonian army, had to learn Macedonian military terms, Casson dismisses awkwardly by saying that 'this was *all* that the Greeks had to learn'.⁷ If this was 'all' they had to learn, the logic suggests that the exception was part of a much bigger whole, which was the rest of the un-Greek language of the Macedonians.

Such tendentious interpretation of Greek opinions in support of the Greek claim to Macedonia is the most striking feature of the attitude adopted by the classics-educated English historians towards the problem of the origins of the Slavs and their language. They show this bias by excluding from the study the pre-Greek period of history, the pre-Hellenic peoples, their language and culture. Students, trapped by the curriculum so arranged that only two subjects can be chosen, Greeks and Romans, are not allowed to deviate from the subject by delving into the details of the Pelasgians, Aeolians, Thracians or Illyrians. One of the results of this mistaken strategy is that professors make learned pronouncements on the Slavs as outsiders in Europe and treat all the people that once dwelt in the Balkans before the invasion of the Greeks as nonexistent phantoms. Very often they are lumped together and described as 'Greeks' to further the Greek claims to their heritage.

Political ambitions are a recognised theme in the texture of history and Greeks are no exception to that rule, but the Greek ambitions run much higher than is acceptable, especially when they impinge on historical truth and harass the remains of what once

used to be Macedonia. There are limits to which historians can allow the pirates to imprint their opinions as history, and propagate it in the higher educational establishments. Unfortunately the Slavs have been caught in the web of Greek intrigue and now have to extricate themselves from the trap. The Greeks have deployed a formidable army of propagandists to disseminate their false history.

The Pelasgian population of the Balkans spoke a language that may be considered proto-Slavonic. This is the reason why odd words and place names occur in ancient Greek writings, and why the Greeks blame it on 'Slavonic invasions', while Germans try to edit such words out of the ancient texts. Some zealous scholars like Kramer and Meineke have already set precedents on removing such words from Strabo's German editions. Building a theory on the basis of a false premise, another German, Fallmeyer, came to the conclusion that Slavs not only invaded but also 'annihilated the Greek race', leaving the 'Slavonic names' in Greece. He did not elaborate how the annihilated Greeks managed to spring back to life, or explain how the invading Slavs managed to disappear so completely that there are none in Greece, despite the Slavonic words and names in abundance. The fact that one such place name, Zagora, of which William Leake made so much fuss about being introduced by the 'Serbs and Bulgars', was discovered to have been in existence on the island of Andros in the eighth century B.C. found no echoes, commentaries or correction of the fallacious views. Historians and scholars who must have questioned in their mind the condemnation of the 'invading Slavs' for importing it into Greece after 530 AD ignored the accusations against an innocent people.

Against the background of permanent Greek claims to Macedonia's territory and heritage another fact stands out: the appearance of the Greeks and their language in Europe is not documented and has not been studied, so we do not know when they arrived, or from where. We do not know even what their name was. There are of course the vague statements that Greeks arrived in Europe on or about 2000 B.C., but no one has yet produced even a conjecture why this date was chosen, seeing that there were no Greeks or Greek language attested anywhere in Europe or Anatolia between 2000 and 1500 B.C. No one has troubled to discover why Greek language or its dialects have no Greek names attached to them: there is no Argive, Danaan or Achaean dialect. There is a Doric dialect, and Dorian figures as the oldest recognisable Greek dialect attested in written form in Greece. But even the Dorians, the earliest of the Greeks to be recognised, are said to have spoken a different language before learning Greek and by that token becoming Greeks. They are said to have become a 'completely different people to what they were before' they acquired the Greek speech. We have such vague speculation as 'About 2000 B.C. an Indo-European language arrived in Europe which was Greek or about to become Greek'.⁸ Such statements rank together with the opinion that Alexander's official interpreters interpreted his 'accents', or that 'Macedonians are an undeveloped Greek tribe'.

The traditional Greek founding fathers Inachus and Danaus appeared in Greece for the first time, Inachus c. 1500 B.C. Danaus perhaps a little over a century later. Inachus was a refugee Hyksos king Iannas or Chyan, fleeing from Egypt after the expulsion of the Hyksos from the Nile valley, while Danaus was detained by an alliance with Moses, and figures in the Old Testament as the half-tribe of Dan, who together with the half-tribe of Manasseh, were the 'men of war' that Joseph had recommended to Moses as good allies to have for the conquest of the Promised Land. The son of Inachus,

called Phoroneus, was the first Hyksos Pharaoh in Europe. Inachus was the last Hyksos king to rule in Egypt, and the first to rule in Argos. All sources pertaining to dating these events agree that they both were contemporaries of Moses. Immediately on arrival in Europe the Greeks declared a war against the locals, saying, for instance, that it was not Prometheus but Phoroneus who gave fire to mankind. On his arrival Danaus declared that all those hitherto known as Pelasgians were from henceforward to be known as Danaans. The war lasted more than a millenium before the Greeks finally established themselves securely enough to claim the country and the heritage of the people they had conquered as theirs.

The Greeks are not content with claiming Minoan and Mycenaean civilisations, which they had destroyed. They have advanced a premise that they were in Europe and in Greece already in the year 2700 B.C. and that they were the first to build pyramids in Greece at that remote date.⁹ Yet despite the traditions proliferating in ancient Greek writings that most of the Greek heroes arrived in Greece from Egypt, no one has ventured to study the presence of the Greeks in Egypt prior to their appearance in Greece. Presumably this is because the classical historians had built themselves what they consider to be an impregnable fortress of Greek mythology, ancient and modern, which they would have to dismantle to accommodate real history and lose face in the process.

One of the mysteries why historians try to give the Greeks an identity, which the Greeks themselves have devoted a great deal of energy to conceal, is the belief and assumption that Greeks are identical to Ionians. Some go as far as to identify the Ionians with Yaman, an ancient Arabic name for Yemen. As could be expected, the name *Pelasgian* is hardly ever mentioned in connection with the Ionians. The Greek anxiety to be known as Ionians comes from the fact that Greeks have claimed to have been the inventors of the art of writing, and since Ionians have been so closely associated with the preservation of the Cadmeian alphabet, the Ionian heritage is precious to the Greeks. The Greek heroes, who had nothing to do with the Cadmeian alphabet, waited at least half a millenium before they became aware of its potential and only then began to claim the alphabet and the Ionians who had preserved it as Greek.

The bulk of the Macedonian people were a collection of tribes of the Pelasgians, Phrygians, or Illyrians, including the Thracians, being part of the Phrygian invaders c. 2150 B.C. Alexander himself, speaking his Molossian mother tongue, dreamt in terms of the Pelasgian language. When he dreamed during the prolonged siege of Tyre that Satyr mocked him in the Garden of Midas, a place in his country, his Telmessian interpreters of dreams told him that in the language of his dream *Sa* meant 'his' and *-tyr* stood for Tyre. The diviners produced the reply that 'Tyre will be his'. The word, in Latin *sua* is still used by the French (cf. *sa*, 'her') and by Slavs (Polish *swa*, 'his', Russian *svoya*, the same).

Aeolic Languages and the Slavs

At least half a dozen Aeolic languages were spoken in Greece and Anatolia in prehistoric times. Slavonic languages are intimately associated with and probably derived from them. These languages descended directly from Sanskrit and Zend dialects of the

original Indo-European spoken in Central Asia before the invasions attributed to the Phrygians. Luwian, for instance, was spoken in Anatolia from the time of the massive invasion c. 2150 B.C. When the Hittites organised their empire in Cappadocia, the Luwians were a majority population, and remained so when that empire was destroyed by the Phrygians c. 1230 B.C.

Tradition says that Lelex, the founder of Laconia, was the son of Poseidon and Libya, a daughter of Epaphus, the traditions say. He was the first to rule Laconia.¹⁰ Slavs have inherited from Laconian their tribal name of Lachs or Lechici as well as all the major reforms of Lykurgus, the Spartan reformer king c. 800 B.C. These and other connections are the umbilical cord identifying Luwia as the mother country of the Pelasgians and Aeolians in the Peloponessus. Poseidon, the reputed father of Lelex is a Greek form of the Pelasgian Pohidan, a forgotten Slavonic god Bogdan, Ukrainian Bohdan, a variant of Dazhbog, 'the god that gives'. The Old Slavonic adjective for 'Libyan' was *Luwisk*. References to a secret 'Libyan language' in Polish subculture in the sixteenth century points the same way, as do the ubiquitous place names Lublin, Lubljana, Lubusz, Lubny, confirming the travel of the ancient mythological 'Libyans' from Luwia, with the Albanians from Cilicia to the Caucasus and thence to the Slavonic world and modern history.¹¹

To those who imagine history as mythology, or a romantic novel, should know that the relationship of Carians to Leleges in Anatolia was the same as that of the Spartans to Helots in Laconia.¹² We can say that this relationship was both geographic and genetic, for the Spartans in Sparta were Carians and Helots were the Leleges from Anatolia. The two had come together to Peloponessus. As the Hittites were unknown to the Greeks, Luwia is not mentioned anywhere in Greek mythology. Instead the Greeks use 'Libya' for any mythological episode before the Phoenicians brought this name to their colonies in North Africa. Basically all references to Libya before 1200 B.C., including the wanderings of the Greeks and Trojans after that war, refer to Luwia. The Greek ignorance of the Hittites and Luwians and their confusion of Luwia with the North African Libya is a fitting commentary on the falsehood of the Greek claims to antiquity in Europe. The original inhabitants of Luwia were in constant touch with Phoenicia because they were allies from very ancient times. The Phoenicians were the employers and paymasters and Luwians were their cannon fodder, acting as guards protecting the caravans and caravanserais over the immense distances the pirates, traders and explorers had to travel. According to Laroche, Luwian was spoken in Lykaonia, among other places, between Syria and Anatolia and the Eastern Mediterranean. Lykaonia is the Anatolian remnant of the country's original named *Lukwa*, modified by time to Luwia.

Luwian Language

A very small part of the Luwian language has so far been deciphered by scholars from the cuneiform script employed by the Hittites. That small part reveals highly significant segments of proto-Slavonic words, idiom and syntax from which it may be deduced that at least a major portion of the Slavonic speech is derived from Asia Minor, confirming indirectly the East Slavonic chronicles' references to 'Slavs' first living in

Syria and Anatolia before settling in the Danube valley. It also connects to the references to a 'Libyan language' used by beggars in Poland in the sixteenth century, and the numerous place names in all Slavdom with the *Lub-* stem. Luwia descended from Lukwa, name used during the early Hittite period for Lykaonia with its centre in Roman days at Iconium, modern Konya, in Turkey. But in the later Hittite period it comprised several countries, including what was known as Arzawa (Rezeph, or Arzapi attested in various sources); Cataonia and parts of the historical Phoenicia, including probably Latakia and Masyas. Luwian was the majority language in all these sectors of this mythological 'Libya'.

Laroche gives in his *Dictionnaire de la langue Louvite* a large number of words whose meaning has already been deciphered and many of which are proto-Slavonic.¹³ Two different types of genitive in Luwian can be found replicated in Slavonic: the genitive case in *-s*, in *-l*. The genitive in *-l* is found in Russian in numerous tribal names and place names such as *Lubl*, *Slavl*, *Lukoml*, *Begoml* or *Yaroslavl*. The genitive in *-s* is found chiefly in patronymics endemic to Belarus and place names concentrated in Ukraine and Belarus, stretching like a funnel, its thin end beginning in Thrace and mushrooming out at the Prypet River. After crossing the Prypet River the names begin to spread again northwards with significant examples of Baranovici, a provincial capital in Belarus and in Lithuania the town of Trakai, attesting to the Thracians as far north, where a whole Thracian tribe, the Crobyzi had gone, now known by their Slavonic name of *Krivici*.

The ending in *-ic* in patronymics and *-ici* in place names is the Slavonic legacy of the Pelasgian (Luwian, Etruscan and Lydian) genitive in *-s*. The genitive case in *-ago* or *-ao* is attested in Mycenaean Linear B, which was an Aeolic language. The genitive in *-s* is also responsible for numerous place names in *-asa*, *-isa*, and *-itza* both in Greece and later among the Eastern and Western Slavonic colonies, exemplified in Bystritza, Slavonic name of many rivers.

An interesting case is presented by the Luwian word *ikkuna*, 'lamb', Polish *jagnię*. Its plural form *ikkunanta* suggests a direct descent to the Slavs in the form of Polish *jagnięta*, Russian *yagnyata*. The plural form in *-ta* is also shared by the two societies across the time span of three millennia. The Hittites, who spoke a similar language, also share some of their terms and grammar with the later Slavs. Their word *dalugi*, 'long' is duplicated in Polish *długi*, the same, while the abstract substantive 'length' is in Hittite *dalugasti*, and Polish *długość*.

The Luwian syntactic particle *a*, also known in Hittite, is sometimes combined, as in Slavonic, with another auxiliary term *nu*, which is the same as the Russian *a nu* exhortative idiom 'let's do it'.

Luwian *ahha*, 'as', 'when', is Polish *jak*, 'as', 'when', Lycian *eke*. *Appa*, 'after', is Polish *po*, the same.

Some languages do not tolerate the gutturals of which one example is represented by modern *g* and *k*. These languages included Phoenician whose remnants, still spoken in Malta, retain the symbol but not the sound it once represented. The same applies to the English usage, where Phoenician may have played a role after Cadmus took refuge with the Enchelei, the Illyrian tribe of seashore dwellers (*Aegialans* or *Anchialans*) and taught them the art of survival by practicing piracy on the Baltic Sea. In Luwian this change is exemplified in their name, changing from *Lukwa* to *Luwia*.

Hassa, 'bone' is Polish *kość*. The same in Hittite, but Polish has two variants of this word *kość* and *ość*, the latter applied only to 'fish bone'. It is not yet possible to say whether Luvian *hassaniti*, Russian *gostinitsa*, 'hotel', is related to *hassa*. We know, however, that Slavonic *gosti* and numerous place names associated with ancient ritual sacrifices, such as Hoshcha and Goshcha, arose out of the gatherings to consult the oracles and take auguries to ascertain the will of the gods on important matters. Such places received the Roman names of *Augusta*, 'boding well', while the Slavs, in addition to their place names Hoshcha, know the words *guslar*, the wizard who played the *gusla* musical instrument to evoke the ancestral spirits to come to the communal feast, and sang his mnemonic poetry to suit the occasion.

Issari, 'hand', Polish *kiść*, differs from its Polish descendant by the absence of the initial 'k', a token perhaps of the elision of the hard 'k' sound from certain Asianic languages, a process which is attested in the spelling of the name of Moses in a corner stone inscription found at Karatepe in Danuna. The Luvian version has MKS while the Phoenician version has MPS, which Greeks mythographers translated into a 'Greek hero' Mopsus. Slavonic language is a member of the *Satem* group in which the 'k' letter is softened to 's' but in many cases of the modern languages just to 'c' or 'č' as the next example will show.

Kisa, 'to comb', is Polish *czesać*, the same. *Lahuni*, 'to pour', is related to Polish *lać*, 'to pour'. *Luha*, 'light' is Polish *luczywo*, 'fire lighter', Russian *luch*, 'ray'. *Nanun*, 'today' is Polish archaic *nyńie*, still used in demotic Russian for 'today'. *Pahur*, 'fire' is in Polish *pożar*, 'house on fire'. *Sacni* is 'law', from which Russians and before them the Kumani derived their *zakon*, 'law'. The word is also known in Etruscan. *Talupi*, translated as 'ball of foot', is Polish *tulów*, 'torso', perhaps because the term signifies a large section of the body as in cognate Russian terms *tolpa*, 'crowd', and *tulovishche*, 'body' or 'trunk'. *Sanna*, 'to care', is in Polish, *szanować*, 'to respect', known from the Biblical word *hosanna*, which was also a Pelasgian term.

Tapassa is Luvian collective plural for 'heavens', Polish *niebiosa*, Russian *nebesa*. *Tarawi*, 'to hunt', or 'kill' is Old Slavonic *traviti*, 'hunt' or 'kill'. *Tatarh*, 'to break up' represent Polish *tartak*, 'timber yard', where tree trunks are broken up into timber. It is also known in tearing up of food by grating, represented by the Polish verb *trzeć*, and the kitchen utensil that breaks up food into fragment, *tartuszką*, 'grater'.

Tiyamnis is Luvian for Polish *ziemia*, Thracian *Semele*, Russian *zemla*. The Thracio-Phrygian *Semele* was worshipped as a divinity, according to Greek mythology, but by the presence of another version of this name, *Thyone* in pre-Hellenic, and *Dziewana* in Polish tradition, not forgetting the Roman *Diana*, she was well-known and respected as the goddess of the hunting society before the emergence of the pastoral mode of life in Europe. Her antiquity takes us to the era of the Giants and Titans, for she shared the name with *Gaia* and *Titaea*. Giants and Titans were both sons of the same goddess and are in fact themselves identical 'twins'. Her people were known as *georgi*, by which Diodorus wishes to convey the idea¹⁴ that her worshippers were not just worshipping the goddess but also that they were an agricultural society, having changed, or being in the process of changing, their life style from hunting to the cultivation of crops.

Ussa, 'all', stands for the Polish prefix *wsze-* as in *wszelaki* and *wszeświat*, 'of all kinds' and 'universe' respectively

With Luwian words represented in Slavonic on such a broad scale, it is not surprising that Hittite would not be far behind. We have already sampled Hittite *dalugi* and *dalugasti*. There are numerous Luwian loan words in Hittite and Hittite in Luwian, some of which are given in the Luwian section above. We may add Hittite *asta*, 'to be', *ad* and *azza*, 'to eat', *awi*, 'to appear', and therefore, 'future' or 'that which is still to appear', Polish *jaw*; *nebis*, and *natta*, Hittite for 'heaven' and negation 'no', Polish *niebo* and Russian *nyet*.

Other languages spoken within the Hittite orbit and attested from Hittite texts are described as Palaic, Hurrian and Nessite, the last apparently the language of the former capital of the Hittite Empire, but we have no samples from these to compare with Slavonic.

Etruscan Language

Etruscan still remains an enigma. The best authority on this language, which has many Pelasgian features, including the genitive cases in *-s* and *-l* as well as some words so far deciphered, is M. Pallotino.¹⁵ As in Luwian, the Etruscan language has the two genitive cases inherited by the Slavs, attested predominantly in patronymics and place names, again as in Slavonic. The vocabulary has many 'Slavonic' offspring which almost all now appear to be archaic words. Pallotino has not much respect for such traditional inhabitants of Italy as the *Aborigines* or the Pelasgians.

Etruscan tribal chiefs met occasionally in the *Fanum Volturnae*. It would appear that *Fanum* is the Etruscan equivalent of the Hittite *Pankus* and Athenian *Phyx*, the Pelasgian assemblies of the Pans, who were vassal kings of their respective tribes. Etruria was divided into 12 tribes, a traditional federal unit of the Pelasgian world, including the Ionian League, the twelve Tribes of Israel, and similar traditional institutions of incipient statehood. Judging by the presence of a *kurul*, implied in the phrase *sella kurullis*, 'king's throne', as well as *lucumo*, 'king', in the plural *lucumones*, the Etruscans may have been a federation of several linguistic groups, which is at the bottom of the hesitation among scholars and linguists to place the Etruscans firmly in the Indo-European speaking group of nations. The use of the title Porsena, derived from the Etruscan term *purth*, 'first', strongly suggests that Porsena was 'the first among equals' in the federation of the twelve tribes. Porsena and *purth* are both Pelasgian words comparable to the Anatolian *Prytanes*. The Slavonic equivalent is Polish *pierwszy*, *pierwszeniec*, 'first' and 'first-born' respectively.

The recent Etruscan-Slavonic contacts were due to historical circumstances. An invasion of Italy by the Gauls split the Etruscans into two, separating the northern section from the main body in Central Italy. By the time of the Roman expansion the Etruscans in central Italy had either been totally absorbed into the body of the Romans, or fragmented and dispersed, while centrifugal forces propelled the northern fragment further and further north until the tribes hugged the Alps in the southern, eastern and northern slopes of the mountains. After the invasion of Hannibal, the Romans had decided to clear the Alps of any danger of a repeat performance by unexpected enemies. The scattered tribes of various nationalities there were forced either to submit or

flee. Several battles against the Gauls, Vindelici and others soon established, the Roman dominance of the area. The Etruscans, known here as Rhaeti, lived in direct proximity of the proto-Slavonic Illyrians, Pannonians, Norici, and the Thracian Triballi. The first 'Slavonic' taste of statehood in the southern corner of the Slavonic Triangle was organised by the Etruscan Rhaeti, known in Slavonic history of the area as Ras or Raska, on the river Ras. Etruscans and proto-Slavs were fused into proto-Slavs, with the Etruscan Rassena becoming proto-Slavonic Rasciani. This part of Slavonic history belongs to the Serbs.

Etruscans have several points of contact with Slavs in their religious beliefs, as well as in their languages. The Etruscan demon of hell, Tuchulcha, has a name familiar to both the Myceneans and to Slavs, for this name has the stem *tuch-* meaning 'spirit' or 'soul', Slavonic *duch*, known in Linear B language as orders of priesthood called *Klawidukho* and *kleidukho*. Both components of the names *klawi* and *dukho* are known in Slavonic, but unknown in Greek. The name of the priesthood was inherited by Slavs exemplified in Polish *duchowny*, 'priest' and *duchowieństwo*, 'priesthood' both plural and abstract forms. The Etruscan spring goddess *Vesuna* was not worshipped by Slavs, but her name is attested as Polish *wiosna* and Russian *vesna*. The element of divinity became attached to the Etruscan 'spring' by dint of the ritual of the spring. Etruscans were known to be a particularly religious people and sticklers for ritual discipline.

The elusive mythological Charoneus, rejected by the Egyptians who deny its existence in Egyptian history or culture, is shared by Etruscans and Slavs. The Etruscans knew Charun while the Slavs use the word *choroniti* and *pochorony*, 'to bury' and 'burial' respectively. The Etruscans were the first to provide the *libri acherontici* as instructions for the proper conduct of the funerary rituals. The Greek myths about Charon in Egypt being a conductor of the souls belong to the Greeks, or some of their partners in the occupation of Egypt. For Charon is to be identified with Horon, the Phoenician god, known from history and toponymics. Being Pelasgian, it reveals that some section of the Pelasgian people were present in Egypt as allies of the Hyksos in charge of the Nile valley. In Europe the name is endemic to Epirus, where myths locate the river Acheron at the entrance to the river Styx that flows in Hell. Acherousia also belongs to Epirus, the seat of the pre-Hellenic Pelasgians in the Balkans. The clue to the details of their history probably lies with the numerous place names left by the Caspian peoples, Cassopo on the island of Corfu, on the island of Euboea and the tribe of Cassopae that once lived in Kosovo, but became refugees on the Baltic shores now known as Cassubians.

Vesuna, Etruscan goddess of the spring, was worshipped by the Etruscans, but not by Slavs. Slavs uncomplicated people lay less emphasis on the divinity and more on the practical matters of eking their living out of the earth. Greeks have the genius of creating gods out of thin air. The Pelasgian Pan in Arcadia is a case in point, although it cannot be said that Greeks had any connection with the manufacture of a divinity out of the ritual in the case of the Etruscan *Vesuna*. The Etruscans themselves were famous for their devotion to the ritual of worshipping their gods so they themselves probably evolved some of the divinities found in their pantheon.

For the rest, contacts between Etruscans and the Slavs appear to be tenuous. A few more archaic words can be identified as common to both, including *thevru*, Polish *żubr*, 'bison'; *subulo*, 'pipe', Polish *sopla*, Ukrainian *sopilka*; *salpinx*, 'trumpet', Russian *zalpa*, 'a blast of trumpet'.

The one connection between the Etruscans and Slavs became real when the Etruscan tribes joined the Slavonic community at a time when the Romans started pressing hard on the Alpine tribes. There were constant wars between the people expelled by the Romans from their lands, one of the bitterest battles of which was fought against the Dacians, who were already refugees from Laconian, known as Tzakones. Rhaeti were not alone recognised as Etruscan refugees living in the Alps. Vindelici, their sister tribe, Taurisci, thought to be a corruption of *Etrusci*, and no doubt other smaller tribes, were either annihilated, like the Taurisci, or managed to flee, like the Rhaeti and Vindelici, who turned up among the Lachy as Radimici and Vyatici, migrating eastwards against the stream.

Radimici left their urn burials among the Slavs to prove their Etruscan origins, including a helmet shaped funerary urn found by archaeologists in Ukraine. East Slavonic chronicles say that Radimici and Vyatici came to the Eastern Slavs from the *Lachy*. Although there are no Polish traditions connecting Radimici and Vyatici to Poland, there is enough material in the toponymics to confirm that the East Slavonic traditions may be right. It is known that Dacians made raids as far afield as the Rhaeti and Vindelici, when they also maintained that when they raided those areas they 'raided their own country'. They left the Pelasgian numerical adverb in Russian *dvici* and *trici*, 'twice', 'thrice', and probably also in another form of the same *dvazhdy*, *trizhdy*, used in Russian multiplication tables. This adverb is first attested in the title of Dionysus *Dithirambos*, 'twice born', which was a stage in the ancient Indo-European system of training and graduation of priests before they attained the full status. They had to go through the ritual of 'being born' by the goddess they were going to serve as priests, and had to earn the divinity's approval and patronage for the duration of the their priesthood. Heracles underwent the test of this ritual of being given birth by Hera, from which he derived his title 'Glory from Hera' or *Heracles*.

The origin of the Etruscans themselves before their arrival in Italy is indicated by several of their major cultural features. Their hero Tarquinius is the ancient Pelasgian Tarchon, whose trail leads from Central Asia to Cilicia, where the name of the god *Tarhund* was endemic. Local kings here bore the theophoric names Takhundarra. Their ethnic *Tyrsenoi* is related to the ancient kingdom of Turusha based in Kadesh on the Orontes river destroyed by the Egyptians c. 1500 B.C., an event that triggered off a plague of the 'Tyrsenian pirates', whose activities were caught in the limelight by Greek myth mongers when the Tyrsenian pirates were punished by Dionysus who turned them into dolphins.

Etruscans amassed their wealth first by piracy before launching an offensive to win for themselves a country in Italy. There is no conflict between the story of Herodotus that Etruscans came to Italy from Lydia. Lydians and Etruscans share their origins together from Cilicia, where the Hittites, on conquering the local tribes, took prisoners of war and settled them on their free lands to work the land as sharecroppers on a fifty-fifty basis. They had a special law or system they called Luzzi from which Lydians obtained their name. As with any ancient empire the Hittite Empire was based on slavery and fell victim of their slaves when the Phrygians launched an attack jointly with other states surrounding the Hittites c. 1230 B.C. Lydians emerged only after the demise of the Hittite power, and Luwians emerge as the majority population of that empire.

Mycenean Connections

Traces of Mycenean language and institutions among Slavs also point to the Pelasgian legacy of the Slavs. Mycenean *dapurito*, 'palace of the double axe' or labyrinthos in Carian Greek, reveals the proto-Slavonic word for 'double headed axe' *topor*. The culprit that disguised some proto-Slavonic words in ancient Greek texts is the L/D syndrome where the speakers could not distinguish between the sounds made by the symbols 'l' and 'd', leaving the proto-Slavonic *las*, 'forest' for the Greeks as *dasos*, and Greek *dakri*, 'tears', to the Latins to be pronounced as *lacrima*. One of the effects of this syndrome was the confusion between the Greek name Laconians, and the native name Tzakones, for Laconians, the native inhabitants of Laconia, and the later refugees from Laconia, called Daci by the Romans. The ethnic name *Daci* was the proto-Slavonic name of *Lachy*, which is more properly called *Lechici* in Polish, after their founding father Lelex, the first reputed king of Laconia. It is of Pelasgian origins.

Mycenean language had both the Pelasgian genitive cases in *-s* and *-l* as well as another form of genitive in *-ao* or *-ago*. This ancient form of genitive case is still used in Church Slavonic, a remnant of the Pelasgian legacy among the Slavs. Like Luwian and Etruscan, Mycenean Linear B language has not been completely deciphered because the scholars working on its decipherment made a hasty assumption that Mycenean was Greek, which it does not appear to be. There are too many Pelasgian words in it that can be interpreted better by the use of the Slavonic languages. Leake thinks it 'remarkable' that the Tzakones should use such words as *mati*, 'mother'. This word, he says, is never heard of 'in any part of Greece, unless it is near the Bulgarian border'.¹⁶ It was a proto-Slavonic word spoken by Laconians. And there is nothing remarkable about this fact, as the following examples will illustrate.

Many Mycenean words can be traced from Mycenae to the modern Slavs, and many of them cannot be traced to any part of Greek language. The history of the Greeks in Europe begins with their invasion in 1500 B.C. when they arrived unexpectedly from the sea as pirates and using their hired guns, the Carians, they drove the Arcadians from the coastal areas of the Peloponessus into the mountainous interior.¹⁷ Many Arcadians, described as 'older than the moon',¹⁸ went into exile. Some went to Italy, others to Anatolia. The rest were driven into the interior where their country gradually diminished by the Greeks tormenting it until the country and the people disappeared. Dorians conquered Sparta and used the Spartans as cannon fodder for their depredations of the rest of the country. Greek destruction of the natives was so effective that 'of the Pisatans and Triphylians not even a name survives today'.¹⁹ Parrhasians and Azanians, described as 'some of the most ancient people of Arcadia' were destroyed and 'because of the complete destruction of their country it would be inappropriate to speak of those tribes at length'.²⁰ The Mycenean civilisation, its cities and most of their people were destroyed during and after the Trojan War, with Heracles c. 1250 B.C. having softened up the target

by his feud with his half brother who, according to the Heracleian complaint, had cheated him out of the kingdom.

The refugees left behind them a rich legacy of place names and other proto-Slavonic words, while the perpetrators of the disaster quickly went about mopping up and concealing the traces of their presence at the scene of the disaster. Most of the ancient place names were renamed to the Greek mode. It was a part of the trick taught them by their god Hermes.²¹ All traces of their presence there were wiped out so that no one could detect the perpetrators' identity. That is why we still find 'Slavonic words' in ancient Greece, including ancient Greek texts, and why those who try to introduce 'ethnic cleansing' into ancient history and civilisations should be declared unequivocally vandals and prevented from defacing the evidence on behalf of the Greeks.

The assumptions made by classical scholars and historians that 'Slavonic words' in Greece are imports brought in by the 'invading Slavs' should be examined closely and their veracity scrutinised. For such words were part of the Arcadian, Mycenaean, Eleian, Aetolian, and Pelasgian legacy left after the Greeks had finished the destruction of the country and the people they had come to conquer.

Mycenaean words such as *paprata*, *bilis*, *moroqa*, *kekemena*, *pokuta*, *pakinija*, *Potinija*, *iugum*, *apieka*, *Porovitojo*, deciphered from the Linear B language, are proto-Slavonic and the German scholars who initiated the vandalism by emending ancient Greek texts to remove such 'Slavonic words' are perpetrating the worse form of cultural vandalism. The words cited above are found in the most ancient Greek texts, and the language to which they belong has not been identified properly and should not be described as Greek'.

The words from the Mycenaean Linear B are duplicated in Polish as *paprać*, *blizki* and *bliźniak*, *morg*, *gmina*, *pokuta*, *bogini*, *Jug-* as in Jugosławia, *opieka*, *Porevit*, a god worshipped by Western Slavs, and many other words. Both in the Mycenaean text and in modern Slavonic these words mean, respectively, 'to dirty' or 'mess up', 'friend' or 'relative', (Polish *blizko* meaning 'near', 'close') 'a measure of land', 'community', 'goddess' 'mistress', 'yoke' 'care', and the name of the pagan god whose functions have not been found defined either in the Mycenaean or in its West Slavonic environment. By no stretch of imagination can these words be described as Greek.²²

Arcadian Legacy

In the area of Greece where German 'ethnic cleansers' of Strabo's *Geography* found the 'Slavonic' intrusion *Barnichius*, the 'alternative' name of the River Enipeus, there were other 'Slavonic words', which have not been yet subject to German censorship. They include numerous fortresses called *samikum*, Polish *zamek*, 'castle' or 'citadel', where the people fled and 'locked' themselves in for defence in case of invasion or other emergency. One such *samikum* was in Elis, which the ancient relatives of the Eleians, the Aetolians had captured and used against the Arcadians. Another Samikum was in Triphylia.²³ *Samoi* was formerly the name of 'fortified places' on Samothrace island, which suggests that the term was known to the Thracians as well.

Arcadians were surprised by an invasion from the sea by the Carian mercenaries of the Greeks, and by Phoenicians by land. Then came the Dorians, who captured Sparta and used the Spartans as their auxiliaries in the orgy of destruction. Heracles arrived on the scene two generations before the Trojan War and 'all the Arcadian youth were slain' as Strabo put it.²⁴ As a result that 'of the Pisatans, Triphylians and Cauconians not a trace remains today.' The Arcadians sailed to Trapezus (Trebizond), where they settled near modern Batumi. The Greeks regarded the Arcadians as simpletons.²⁵ Arcadians had trusted the sea as protection against any attack against them. When the Greek pirates attacked, all the coastal areas were taken from them and the same happened with the Dryopes at the time of Heracles, who conquered them and brought them in chains as slaves dedicated to the service at Delphi.²⁶ The conquered Eleians, 'formerly Aeolians', were brought in chains to serve in the temple of the Olympian Zeus.²⁷

Arcadians derive their name from the ancient term for 'ploughing'. Their founding father, Arcas was the original Arcadian 'ploughman', and the name is the source of the Slavonic (Polish) *orka*. It probably derives from an even more ancient term *Arta*, 'earth' and the first attested name of *Artemis*, was a combination of *Arta* and *Ama* into the name of the goddess of the hunt of the aboriginal pre-Hellenic population of Greece. Their language was not Greek.²⁸

Berethra was Arcadian for 'marshes', which in Russian and Ukrainian is *bolota*. *Demylus* was a 'farmer' or one who worked the 'land', which appears in Thracian as *Semele*, deified earth worshipped by the Thracians, in Russian and Ukrainian *zemla*. *Gaeos* and *Gaeum*, were places of worship of the Mother Earth, known as *Gaia*. *Gaeos* was usually a grove of trees, a secluded place, until the Greeks arrived and started building temples. Slavs worshipped their gods in a *Gaj*, which means 'sacred grove', although they do not recall the goddess of this name in their pagan pantheon. *Ionides* and *Ioniades* were the most ancient virgin nymphs, whose role in the religious worship of the pagans is still far from clear. They provided the idea of the Virgin goddess, known among the Arcadians as *Theiosa* and among Slavs as Polish *Dziewica*, Czech *Divica*, an image usually associated with the huntress *Artemis*, accompanied by a pack of ravening wild beasts, a quiver full of arrows strung across her shoulder. *Ionides* are remembered in Polish folklore as *jęza*. *Pedagos* is an ancient Pelasgian place name, meaning 'wooded place', like the East Slavonic *Polesye*. The 'd' in the Pelasgian and 'l' in the Slavonic versions are due to the Pelasgian L/D syndrome, inability to tell the difference between the sounds produced by the two letters. Hence Greek *dasos* and Slavonic *las*, 'forest'.

There were dozens of such place names in pre-Hellenic Greece and in Anatolia, where the Pelasgians were at home. Arcadian *symbolae* meant 'assemblies' or 'meetings', Ukrainian *sobor*, 'meeting'. *Samikum* meant 'a fortress' in Arcadian, Aetolian and Thracian, and was the same in pre-Hellenic Greece as it was later among the Slavs. Polish *zamek* still means 'a fortress', a place where one can take refuge for defence or make sallies against the enemies around. It also means 'a lock', in particular the padlock. *Terraxipus* was a device for terrifying horses, according to Greek lore, invented by Pelops, who raced for the hand of the heiress of Pisa when he came as a refugee from Anatolia. He used the device to frighten the horses of his rival, who was killed in the incident. Ukrainians appear to be the only Slavonic people who remember the word and still use it, probably unaware of its origins. They call it *strakhoput*. *Theiosa* is Arcadian for the Slavonic *Dziewica*, 'virgin', such as were used in the pagan worship of female

divinities. They appear in a variety of guises, as nymphs and Muses, *pallades*, *salmakides*, *choiras* and *KorFe*, most of whose names were consigned, with the adoption of Christianity, to the subculture and condemned to hell with the adoption of Christianity. In Slavonic history the *pallades* or *pallakides* became Russian *blad'* and *KorFe* became Polish *kurwa*, and 'salma' in *Salmakides* became Polish and Ukrainian *szelma*. It is a tribute to its antiquity and respectful status of these ancient girls to note that *Salmakides* were once favoured as the best brides and the name is still used as a female name, usually spelled Thelma but often pronounced 'Selma.'

Strabo is circumspect and careful not to divulge who was responsible for the destruction of the Parrhasians, Azanians, Triphylians, Cauconians and the rest of the Arcadian people. Pausanias notes that the invasion was spearheaded by Carians, but then also remarks separately that Carians were commissioned by the Greeks to do odd jobs for them. Pausanias, a native in Lydia, noting that Carians were Greek mercenaries, had to learn Greek and spoke it so badly that they gave the Greeks a verb to *carise*, from which arose the modern term 'barbarian'. As for the natives, they were completely wiped out. Greeks gave no quarter to their victims. So the 'great city' Megalopolis, became 'the great desert'²⁹ after the last attempt to save the Arcadians from extinction.

Assyrian, Sumerian and Hurrian Words in Slavonic

The East Slavonic chronicles, Nestor's and *Povest vremennykh let*, both derive Slavs from Anatolia and Paphlagonia, after the destruction of the Tower of Babel. When the lots were cast for the division of the lands in the then inhabited world, Japhet received the north and west: Arcadia, Epirus, Illyria, the 'Slavs', Lychnitis, the Adriatica and the Adriatic Sea, the islands of Britain, Sicily, Euboea, Rhodes, Chios, Lesbos, Cythera, Zacynthos, Kephallonia, Ithaca, Corsica, the part of Asia known as Ionia, up to the Tigris River. In the north he got the Danube valley, the Dnieper, the Caucasus Mountains, as far west as the Dniester and the Dnieper, Desna, Volkhva, and the Volga. Livonians and Letgalians resided in Japhet's country.

The Lachy, Prussians and the Chudes lived by the Verangian Sea and the Chudes reached eastwards to the dominion of Shem. Verangians living along the Verangian Sea reach eastwards to the dominion of Shem and westwards to the Swedes, Normans, Goths, Rus, Anglii, Galicians, Volokhy, Romans, Germans, Carolingians, Venetians, Genoese and others who, in their turn, reached to the south of the tribes of Ham.

While living in the 'Field of Senaar' the brothers built the Tower of Babel, to which God apparently took a dislike and ruined it, so it was never finished. It is located, says the *Povest*, between Assyria and Babylonia. God also confused their language out of which emerged 72 different tongues, one of which belonged to the 'so-called Norici who are Slavs'. After many years these Slavs moved to the Danube Valley where the land of the Hungarians and Bulgarians is today.³⁰

The East Slavonic chronicles' references to the 'Slavs' living in Syria and Anatolia are corroborated by the details of proto-Slavonic words and grammar found in the Luwian and Hittite languages. They are also confirmed by numerous other

'borrowings' from Akkadian, Sumerians, Hurrian and other languages spoken in Assyria several millennia before the emergence of the pseudo-ethnic 'Slav' in Europe.

We have the Sumerian *urudu*, 'copper', turning up as Polish *ruda*, 'metal ore'. *Kur*, 'mountain', the same as Tartar *kur*, Polish *góra*, the same. *Eme*, 'speech', which does not exist independently in Slavonic except as composite in Polish *niemy*, meaning 'dumb', literally 'without speech'.³¹ Sumerians, being the musical people of Mesopotamia, probably introduced the musical instrument called *Pandura* in Babylonia, which is known not only in Ukraine but also among the Basque people in Spain. The Ukrainian national instrument is called *bandura*.

Akkadian terms *rubu* and *mashkanu*, 'strong' and 'warehouse' or 'storeroom', gave the Russian language '*robkiy*' 'strong' and Polish language its *mieszkanie*, 'a dwelling', as well as *mieszczanin*, 'town dweller'. *Kaniku*, Akkadian for 'seal', found its way into Russian as *kniga*, 'book'. *Mushkenu* is found in Hammurabi's legal code where this term is defined as 'citizen'. As such the status was defined by a private address, which meant a house or a dwelling of some kind, the citizens were people of some means. The class described as *awelum* were emancipated slaves or 'freedmen'. The term appears to have the proto-Slavonic word *wola* as a stem. A Saqaliba slave taken by the Arabs during their prolonged attacks against the people of the Caucasus is named in one of the sources as a *Nevolus*, which is a Slavonic description of his status as *niewolnik*, 'slave'. Certain groups of the Pelasgians in Greece had the name of Aeolians, who are said to have been so named after their ancestral hero Aeolus. The percolation of such names from Assyria to the outer peripheries of the Assyrian Empire is highly likely, because of the centrifugal forces used by the oppressive regime of the conquerors. Much the same would apply to the Mushkai, one of the main components of the Median and Phrygian groups of tribes. Their history as victims of the Assyrian conquests of the area of the Taurus Mountains has been well studied at the time of the Assyrian expansion into Media and the Taurus Mountains. They appeared in the Sarmatian Plain with other refugees from the same area, including the Kumani and Aorsi. They became the Moschoi who gave their name to the Russian river and the capital city, Moskva. The representatives of the Aeolian refugees in the Balkans included the Colchians, Athamanians and Corinthians, whose famous mythological leaders, Aeetes, Sisiphus and Athamas were said to have been the sons of 'Helius', a case of mistaken identity, for they are known elsewhere as sons of Aeolus. Sisiphus came from the Hurrian country, which was in Syria and Lebanon, the abode of the Horites, where he was known as Teshup.

Many borrowings in Slavonic from Mesopotamia are connected with trade and government. Assyrian *tamgara*, 'merchant', appears in Russian as *tamga*, 'excise duty'; Babylonian *darugu*, Russian *doroga*, was a product of trade and communications between distant points of the country. *Tagara*, Sumerian 'trade', Polish *targ*, Illyrian place name *Tergeste* (now *Trieste* in Italy), described in Roman days as the Illyrian emporium. One Amorite word appears to have also penetrated the Slavonic world: *Karum* was a bazaar around which people congregated and cities were built. Russians obtained from it their term for temple, *khram*, while Ukrainians still use *kramnytsia* for 'shop'. Assyrian *saknu*, 'governor' and *hazanu* 'ruler', *sar*, 'king' represent the government aspects among the Slavonic borrowing from Assyria. *Saknu* is related to Pelasgian (Luwian and Etruscan) *sacni*, 'law', Cumanian and Russian *zakon*, 'law'. *Hazanu* is found in the Russian adjective *kazennyy*, 'belonging to the state', and in

kazna, 'treasury'. *Sar*, 'king' is found in Russian *tzar*, the same, borrowed from Sumerian.

Other odd words, which found their way into Slavonic, include the Elamitic *Elam*, 'mountain', and perhaps presumed *Mabog*, from *Mabuq*, theophoric name of the Elamitic ruler Kudur-Mabuq, who appears to have given his name to the city *Mabog*, also known as Hieropolis, where the goddess Atargitis was worshipped. The city is down as having been founded by Dionysus or by Deucalion the Scythian. The curiously 'Slavonic' *Mabog* is arresting, especially with so many other 'Slavonic connections' to this area. Elam gave the Slavs, especially the Southern Slavs, their word *khlum*, 'mountain'. It was the mother of the Greek *Olympus*, Locrian *Alope*, the universal ethnic of the Alpine peoples called *Albani*, those in the Caucasus, Epirus and among the Ligurians in Italy. Locrians in the Pindus Mountains had several twin place names *Halus* and *Alope*, because they commuted seasonally between high and lowland pastures according to season. Elamites eventually became part of the Illyrian group of tribes as Elymiotae because they had come with the Illyrians from Luristan, the Elymiotae from *Elam*, and Messapians from *Massabatika*, bringing with them their favourite river name *Derbent*. There were rivers named *Druentia* in Liguria, in the Po valley, in Istria, in Silesia, and in the Vistula basin. No doubt the English *Derwent Water* has the same origins. Elam was a mountainous country, and the Slovene *holm*, Polish place names *Chelm* and Russian *Kholmogory* have their own story to tell.

West Semitic *jarru*, Slavonic *yar*, 'dried up river bed', and Hurrian *Hepat*, Polish *kobieta*, 'woman' still await the explanation of how they arrived into the Slavonic language and culture, some, like the Polish *kobieta*, alone and defying all attempts to explain its apparent exclusive presence in Polish language.

The Tzakones

The discussions on the peculiarity of the Tzakones and their language have brought to the fore the probability of their Pelasgian origins and the likelihood of the Laconians being the parent nation of the Slavonic Lachy. The inability of the Pelasgians to tell the difference between the pronunciation of the symbols 'l' and 'd' in their language produced the Greek hybrid ethnic *Dakoi* and Roman *Daci*. That feature resulted in a multitude of words in which the letter 'l' is pronounced as a 'd', hence Greek *dasos*, Polish *las*, 'forest', Latin *lacrima* and Greek *dakri*, 'tear', and Pelasgian *Pedasos*, Slavonic *Polesye*, 'wooded place'. According to Laconian traditions, *Zygois* was the Laconian name of the Taygetus Mountains, and is found recorded in the phrase 'Zygois tou Mellingu', Mellingos being a place in these mountains and a name of the tribe that inhabited them.³² *Zygois* is a distorted variant of the Corinthian place name *Zyguryes*, forerunner of *Zagora*.³³ Polish language still retains the ancient Pelasgian *lakkoi*, 'gullies' as *lachy*. The word is thought to have given the local inhabitants the name *Lakones*. *Mellingi* are one of the native 'Slavonic' tribes in Peloponnesus, accused by Greeks and Germans of being the 'Slavonic invaders' of Greece.

'In lexicology', says Leake, 'the Tzakonian words are often in accordance with modern Greek, but more frequently they resemble ancient Greek and even exhibit

features which have totally disappeared from common use, and analogies pointing far beyond the range of all written Greek. The number of words too is not inconsiderable, the roots of which are not to be found in Greek but are met with, not wholly but in part in its kindred tongues...'³⁴

Leake then switches his discussion to the German professor Fallmeyer who believed that 'the entire population of the Peloponnesus' was 'Slavonic', and that therefore the Tzakonian language was also 'Slavonic'. To which Leake responds that 'it is remarkable' that Tzakonians should use such words as *mati*, 'mother', although 'this word is never heard in other parts of Greece, unless it is near the Bulgarian border'.³⁵

The word in question is found in Mycenaean Linear B language but has not been publicised because it is the original Slavonic word for 'mother'. It is certainly not a Greek word. Thiersche was right in describing Tzakonian as Slavonic. This is the inevitable conclusion arrived at after studying the vocabulary and grammar of the remnants of the ancient languages in Luwia, Etruria, Mycenae and Arcadia. The German scholar comes to the conclusion that the only way of accounting for the grammatical peculiarities of Tzakonian is to conclude that it was a Pelasgic language. The inscriptions and fragments of the language of the Tzakones preserved by Aristophanes and Thucydides show that 'there is nothing similar in the Peloponnesus'.³⁶ Thiersche's conclusion, as transmitted by Leake, is that Tzakonian had 'analogies and formations more ancient than Ionism and Dorism', and 'beyond all Greek with which we are acquainted by writing or tradition... it carries us back to a time when Greek of every denomination and Latin flowed from a common source, and presupposes a great parent tongue from which both languages descended, namely, the Pelasgic'.³⁷

We are inevitably led to the conclusion that not only Latin but also Greek language, *as well as Slavonic*, derive from Pelasgian or Aeolic tongue. In this connection it is quite remarkable that Greek language does not have any of its several dialects called after the principal Greek tribes: there is no Danaan, Argive or Achaean dialects in Greek. There is Doric, to be sure, and this is considered the oldest form of Greek attested in ancient inscriptions. But then we also learn that Dorians had changed their language to Greek, and on doing so became a different people from what they had been, as Strabo records. Strabo points out that the Dorians were few in number and lived in a rugged country for a long time in isolation and obscurity, losing touch with the rest of the world until they 'changed their language and customs' so that 'today they are not the same people they once were'. The Dorians were also non-Greeks.

The general acceptance of the classics concept of the Greeks being the Alpha and Omega of all culture in Europe is a false structure that tends to convince the classics historians and scholars that they should derive every foreign word from Greek language and to exclude from study any language other than Greek. Hence the immense swathe of European history left untouched, unstudied and neglected. Pelasgi and their language are scarcely ever mentioned in history books, and place names such as *Pedasos*, *Veligost*, *Voitylo*, *Zagora*, *Samikum*, or *Messapo*, once common in Peloponessus, are left out as being un-Greek. These are all proto-Slavonic names, together with the Laconians.

Veligost was a fortress at the entrance into Laconia guarding a pass through the Taygetus Mountains. Messapo was the 'former' name of Messe, and shows that Messapians, a part of the Locrian family of tribes, had passed through Greece on their way to Italy. *Opos* was one of their words left behind in Laconia. It was not Greek.

Latins derived their *opus* from it. Greeks borrowed some forms such as *epike*, 'I make', but they had other words, some apparently of their own, such as *kamno* and *prassa*, but even this may be in doubt since it is the source of Slavonic Polish *praca*, 'work'. Pre-Hellenic *opos* gave the Slavs their *posoby*, Russian for 'tool', 'instrument of labour', Polish *sposób*, 'method of work', attributable to the Messapians in Italy, who were one of a dozens tribes of the Locrians.

Some Slavonic Family Names

The discovery that an ancient Illyrian tribal name *Grabbae* appears among the Western Slavs as *Grabowski* suggests that other smaller tribes that failed to survive as an extended family may yet be found among such survivals. Their appearance in the two colonies of the Western and Eastern Slavs is one of the outstanding features of the duplication of tribal names along the two axes created by the refugees fleeing from the Roman invasions: Illyria-East Germany and Thrace-Western Russia.

Baginski: The Baginski family name is a duplication of Ligurian *Bagieni*, a small tribe living in Roman times at the sources of the Po River, at a place described by Pliny as 'marshes'. The place is identified as modern Bagni.³⁸ It accompanied the proto-Slavs with the duplicated Polish term *bagno*, 'marsh'. The duplication probably occurred when the Roman decided to clear dangerous elements from the passes of the Alps, after the defeat of Hannibal, in several major battles, such as the naval battle against the Etruscan Vindelici and their sister tribe Rhaeti. In contrast the neighbouring Veneti had espoused the Roman cause even before the invasion by Hannibal and were consequently cultivated by the Romans to the mutual satisfaction of both.

Chowański: This Polish and Russian clan name reproduces the name of the ancient Chaones from Boeotia. The history of this particular tribe is unknown, but the story of their sister tribe, the Hyantes, and the Boiotae indicates that they were probably among the refugees from Dodona to Boeotia very early in prehistory, when the Greeks (Inachus) and Phoenicians (Cadmus) invaded Greece c.1500 B.C.

Dziadoszycki: History of the Dziadoszycki clan relates to the Roman wars against the Germans when Caesar sent word to the Pannonians to dispatch reinforcements. The Daesitiatae and Breuci gathered together to deliberate the call and were astounded to see how many of them there were. They reasoned that they were strong enough to take on the Roman might. They turned against the Romans and suffered the inevitable defeat despite their effort. Today Count Dziadoszycki is still the head of the clan but in Silesia where they have lived from the beginning of their refuge.

Dobrzański: This clan belongs to the Western Slavs, who are among the earliest refugees among the Slavs. The name begins with the tribe of Doberes, one of the cluster of the Paeonians, themselves colonists from Elis in Arcadia, and a sister tribe of the Aetolians. The refugees appear to have settled among the Western Slavs next to the Cassubians. But the tribe was large and its settlements appear to have been extensive or scattered in Eastern Germany, judging by place names related to the tribal name. The Paeonians suffered particularly during the Persian invasion of Xerxes, who took it into his head to deport the Paeonians physically from Paeonia to Anatolia to serve the Persian

king. Fortunately, the Paeonians had friends to help them make their escape from captivity and then thought better of staying in their old country. They moved out in force and several Paeonian tribal names appear among the western Slavs.

Domarński: Another Paeonian clan, Odomanti, brought their name to the Western Slavs. The historical reasons that dictated the direction and place of their refuge included the fact that the only other direction they might have taken northwards was full of the Scythians who had gone from strength to strength, especially after their recent victory over the Persian invaders under Darius.

Korzeniowski: This name relates to the weapons of war prevalent during the age of Heracles and Theseus between 1300 and 1250 B.C. when the clan of Korynetes were famous as manufacturers of clubs for the Greek heroes. The story of the Korynetes ('club bearers') begins at the age of Theseus.³⁹ The name derives from a Ppelasgian equivalent of Ukrainian *koryn*, Polish *korzeń*, 'root'.

Pindelski: A Polish family name derived from the inhabitants of the Pindus Mountains and city in Epirus. It was the abode of the Locrians and other Pelasgian people. They were settlers from Lycia and held the generic name of Leleges after that fact. They were probably of the contingent of refugees who gave their name to Lugii and Hutsuly in the eastern spurs of the Carpathian Mountains. The Lugdunum of the Lugii in Western Ukraine, now known as Lwow, and the Lugdunum in Gallic Liguria, now known as Lyons, were named by the original people of the same stock in different parts of the world.

Popławski: This Polish family name derives from the Paeonian group of refugees from the Persian invasions of the Balkans, based on Paeonian tribal name *Paeoplae*. Whether these people had any connection with the lake dwellings in Biskupin and other sites among the Western Slavs is still to be investigated. Archaeologists established that the Biskupin sites were founded c. 500 B.C., which nicely coincides with the time of the Persian invasion and the attempt by Xerxes to transport all the Paeonians to Anatolia, where they were intended to be put into service of the Persian king. Some of them who had been captured and transported found friends willing to give them transport back to Greece and so most of them appear to have escaped the Persian clutches. After that decisions had to be made to seek a safer country to live in.

Porembski: The same may be said of the descendants of the Perrhaebi, a Thessalian tribe who, with the Dolopes, are found living among the Slavonic refugees in Poland. The name appears to indicate that the site of their habitat was a place that had just been cleared of the forests and the land prepared for cultivation of crops. Another name, Poremba, is of the same provenance. The crucial art of eking a living from the land involved the felling of the forest, clearing the stumps and ploughing the virgin soil in preparation for cultivated crops. It was tough life but common and conducive to the training of strong physique fit for survival. Porembski has the semantic value describing someone 'after the clearing' in the forest. They were the true pioneers in clearing the forest and survival.

Wasilewski: This clan name does not belong to the refugees from the Balkans; its roots may be located on the River Vassileia in Mesopotamia where the Scythians lived before changing their abode to Scythia proper. Here 'Deucalion the Scythian' had founded the Mabog temple in Hieropolis (still known as Manbej). And here Herodotus places the Scythians on the Araxes River in 'wheat-producing Asia' where one of the

several rivers of that name is today called Khabur, from the original Aparaxes. Vasileoi was one of the numerous Scythian tribal names in Ukraine, who brought with them the several place names from Tel Braq to name the city of Zaporozhye, the site of the first original Slavonic *porogi*, a 'barrage' or 'cataracts' that served as a ford across the river, and usually a place to build a settlement. So came into existence the two Pragas on the Vistula and the Voltava rivers in Poland and Czechia. The Wasilewski clan, known for its large families, is split between Russia and Poland, their loyalties hesitating between the two. The clan's original country is represented by the Vasilkovskiy district in Kiev, Vasilkovskiy district in Dnepropetrovsk and Vasilevskiy in Zaporozhye, all concentrated in the territory of the 'Royal' Scythians of Herodotus. The original Polish city, Praga, on the Vistula, now a suburb of Warsaw, and the Czech Praha on the Voltava were both founded by the Sacae.

Wojciechowski: Wojciechowski clan represent the Boiotae in exile. They are said to have been genetic relatives of the Laconians and shared with them the profession of warriors. Pausanias makes the Boiotae into an Aeolian stock.⁴⁰ The system of administration in the warrior country required a military establishment, so the Boiotarch was the chief of the basic administrative division and his duty, apart from routine peace time administration, was to call rapid mobilisation of troops required to repel an enemy. The Boeotian system was introduced in Poland together with the family name. The basic district in Poland was *województwo* and its chief was *wojewoda*. We have no clues as to the time of their exile, but we have references to the escape of the Hyantes, the original inhabitants of Boeotia being expelled by the invading Phoenicians under Cadmus, and from there to Phocis, Thrace and as far as Ukraine, leaving the four cities of Yampol, and not just the clan name but also the familiar and somewhat archaic personal name *Wojtek* to Polish culture.

Wojtyła: The name Wojtyła comes from a place in Laconia, Homeric Oetylos in the Messenian Gulf. The place is still in existence, today called Vitylo.⁴¹ We have three different spellings of it in ancient sources: *Oetylos*, *Vaetylos* and *Boetylos*. The city belonged to the Eleuthero-Lakones who were freed by Augustus Caesar. Gibbon mixes the Eleuthero-Laonians with 'the Slavonic invaders' of Peloponessus despite being aware of the sources that bear witness to the contrary.

Yampolskiy: This East Slavonic patronymic derives from the earliest refugees known from Greece, the Hyantes of Boeotia, who fled from the invading Phoenicians under Cadmus c. 1500 B.C. The story of their flight is told in the first volume of *Slavonic Antiquities, Glossary of Definitions*. The trail is marked by their cherished city name *Hyampolis*, which they had to abandon in Boeotia. They built one in Phocis, another one in Thrace, after the Phocian city was torched. Finally, they founded four different cities named Yampol in Ukraine. The preservation of these four, probably the most ancient cities, bears witness to the enthusiasm with which Thracian refugees took to their heart the cities which were built for them by other people.

¹ W.W. Tarn, 'Macedonia and Greece', *CAH* vol. 7, 1928, p. 197.

² William Martin Leake, *Travels in Northern Greece*, 4 vols. p. 151, 167; also vol. 2. p. 141, n. 2. For the location of Zagora on the island of Andros and its destruction in the eighth century B.C. see J.M. Cook,

'East Greece', *CAH* III. i. p. 768; W.G.G. Forrest, 'Euboea and the Islands' *CAH* III. iii. pp. 213-214; N.G.L. Hammond, 'The Peloponnese' *CAH* III.i. p. 717.

³ R.A. Crossland, 'Linguistic Problems of the Balkans Area in Late Prehistory and Early Classical Period', *CAH* III.i. pp. 809 & 845.

⁴ John C. Rolfe, *Quintus Curtius*, LCL p. 87.

⁵ Rolf, *op. cit.* pp. 99-101.

⁶ Strabo 7.7.8. Stanley Casson, who follows closely the opinions of Hatzidakis, who maintains that the Macedonians are Greek, says that the absence of Greek archaeological culture in Macedonia does not invalidate Hatzidakis's opinion, which is true. But then Hatzidakis's opinion is not history, or necessarily truth. See Stanley Casson, *Macedonia, Thrace and Illyria*, Oxford, 1926, pp. 159-160.

⁷ Stanley Casson, *op.cit.* p. 189 n. 4. Hatzidakis published his opinions in his book *Zur Abstammung der Alter Makedonien*. 1897.

⁸ John L. Caskey, 'Greece and the Aegean Islands in the Middle Bronze Age', *CAH* II.i. pp. 139-140.

⁹ Cf. *The Times*, 1 August, 1997, report by *The Times* archaeological correspondent Norman Hammond 'Did the Early Greeks Simply Copy the Pyramids from Egypt? The correspondent records the report on Greek experiments with their dating the Helleniko pyramid structure, yielding an average date of 2700 B.C.

¹⁰ Pausanias III. ii & VIII. 4.

¹¹ On the OS adjective *Luwijsk* see P. Miklosic, *Lexicon palaeoslovenico-graeco-latinum*, Vindobonae, 1862.

¹² Peter Giles, 'The Peoples of Asia Minor', *CAH* vol. 2, 1924, p. 10, citing Athenaeus.

¹³ Emmanuel Laroche, *Dictionnaire de la langue Louvite*, Paris, 1959.

¹⁴ C.H. Oldfather, *Diodorus of Sicily*, LCL vol. 2, pp. 288-289, where he gives the fullest description of the concepts derived from the Orphic philosophy inherited by the Thracians from the Dionysiac religious culture. This includes the interpretation of why Dionysus was 'Twice Born' (Dimetor), or even 'Thrice Born' (Thriambos), a concept that arrived with the invaders who brought the title of Siva *Triambaka*, 'born of three mothers', to Europe

¹⁵ M. Pallottino, *The Etruscans*, p. 25. Pallottino argues that Etruscans are 'autochthonous'. This runs contrary to the traditions recorded by Herodotus and the evidence of Anatolian provenance of the Tyrsenian pirates with whom Etruscans are intimately connected the Etruscan language is Pelasgian, which Pallottino also denies, for he has no room for the Pelasgi, whom he considers as imaginary people.

¹⁶ William Martin Leake, *Peloponnesiaca* p. 384. *Mati* was also used in Mycenaean Linear B language. (Cf. S.Ya. Lurye, *Yazik i kultura mikenskiy Gretsii*, 1957, p. 384.

¹⁷ Pausanias VIII.1.3.

¹⁸ Ovid, *Fasti* II.285-290. The Arcadians belonged to the Golden Age when men dined with the gods. They claimed, according to Pausanias, that Pelasgus, the son of Lykaon, was the founder of Lykosura, the first city in Peloponessus, a clue, perhaps, that Pelasgians are connected by an umbilical cord to Anatolia. See Pausanias VIII.3.5.

¹⁹ Strabo 8.3.30.

²⁰ Strabo 8.8.1.

²¹ Hermes, the god of thieves and liars and the second most important god worshipped by the Greeks, stole the cattle of Apollo while still in his swaddling clothes and reversed the cattle hoof prints to confuse his pursuers. Zeus was so pleased with the trick that he made Hermes his right hand man and called upon him to solve all the tricky problems,

²² Cf. S.Ya.Lurye, *Yazik i kultura mikenskoy Gretsii*, pp. 91, 97; see also Frank H. Stubbings, 'The Expansion of Mycenaean Civilisation', *CAH* II. ii. p. 179. On the Thracian Orphic variant of *pokuta* see *Kokytyos* in C.A.Bouquet's *Sacred Books of the World*, London, 1955, p. 182.

²³ Pausanias VIII.3.19. For other examples of *samikum* see Pausanias V.5.1, V.5.5, and Diodorus Siculus V.47.1-4.

²⁴ Strabo 8.3.28, citing from *Iliad* 2. 670 & 691.

²⁵ Pausanias VIII. 22. 1. This is often cited as the reason for the simple trusting people, who eked their living out of cultivating land on which they lived, falling victims of the Greek pirates, who swooped on them unexpectedly from the sea to steal their bread and capture slaves for their markets.

²⁶ Pausanias IV. 34. 9. The Dryopes admitted, Pausanias adds, that they had been conquered by Heracles.

²⁷ Strabo 8.1.2.

²⁸ Specifically Arcadian words with Slavonic derivations are *Arcas*, Polish *orka*, 'ploughing' (Strabo 8.8.4); *berethra*, Ukrainian *bolota*, 'marshes' (Pausanias V.5.5; Diodorus Siculus I.28.1-4); *demylos*, 'farmer' who cultivated his plot of land or *deme*, from which Polish and Russian languages derive their *ziemianin* and *zemstvo*, 'landed gentry' (Strabo 9.7.11); *Gaeos*, Polish *gaj*, 'sacred grove' (Pausanias V.1.14); *Hymnia*, a title of Artemis in charge of hymns composed and sung by the poets in honour of their gods and heroes, from which Slavs derive their Russian *um*, Polish *umieć* 'mind', 'comprehension', 'capacity to know' (Pausanias VIII. 5.11); *Ionides*, with a variant *Ioniades*, 'nymphs', who loom large in the ritual worship of the ancients in pre-Hellenic Greece (Pausanias II.22.70, Polish *jęza*. Also *Pedasos*, Polish *Polesie*, of which there are literally dozens in Mycenaean Greece and Hittite Anatolia (Strabo 12.1.59); *samikum*, Polish *zamek* (Pausanias V.5.5); *Symbolae*, Ukrainian *sobor* (Pausanias VIII.2.3-4); *terrrippus*, Ukrainian *strakhoput*: the last three words meaning 'fortress', 'assembly' and 'terror of the horses' respectively in both languages. *Turbe* was a special ritual device for human sacrifices in which a 'crowd' of people were panicked into a stampede where victims were crushed by 'unknown' assailants. This was one of several devices contrived to avoid the punishment of the perpetrators of human sacrifice, including one in which 'the axe' was put on trial for killing the victim. (See Pausanias II.24.6) *Theiosa* is the earliest record of the proto-Slavonic Polish *Dziewica*, Czech *Divica*, descended to the Slavs from primordial antiquity when, as the ancient writers said, 'men dined with the gods' (Pausanias VIII.27.4).

²⁹ The Arcadians, not having their own military organisation, employed the Boeotian general Epaminondas who was killed during his attempt to protect them, and the Arcadian cause was lost. Strabo 8.8.1.

³⁰ I.P. Yeremina and D.S. Likhachev, *Khudozhestvennaya proza Kiyevskoy Rusi*, Moscow, 1957, pp. 3-4. The 'Field of Senaar' is a reference to the flatlands of Sumer, the Sumerian Su- stem apparently meaning the same as the Su-Mungal, 'Water-Mongols', the Mongol name for the Tartars, who lived in the flatlands of Central Asia, in contrast to the Mongols whose habitat was of a different description. To get the perspective of the time scale involved between these proto-Slavs and the emergence of the Slavonic

language, the Ziggurat, the Biblical 'Tower of Babel', the prototype of the Slavonic Zagora, Laconian Zygoi and Zyguryes in Corinth, which were destroyed in the eighth century B.C., was built by Ur-Ningirsu at the end of the third millennium B.C. He was one of many Sumero-Akkadian kings with the suffix Ur- attached to their names. In contrast to these civilised city builders, the Amu were nomads who, by virtue of their pastoral economy, required immense tracts of country to accommodate their cattle, and therefore developed a communication system to suit the distances involved in administering the vast empire. The system involved the use of post horses, post houses and defined paths of travel. When the Russians came into contact with the Tartars, descendants of the Sumerians, they knew this transport system, as *yamskaya gon'ba*. The Bedouins and related tribes in Western Asia and Africa are known as Amu. For the Ziggurat see Bedrich Hrozný's *History of Western Asia, India and Crete*, Prague, p. 81. For Nestor's chronicle version of the origin of the Slavs the 'Field of Senaar' and the 'Tower of Babel' see V.N. Tatishchev, *Istoriya Rossiyskaya*, vol. 2, p. 29. Both versions of the East Slavonic chronicle tell the story of how the Roman invasions propelled 'the Slavs' from Thrace, Illyria, Pannonia, Noricum and the Danube valley north of the Danube and the Carpathians to found the new colonies on the Vistula and the East Slavonic rivers.

³¹ Very useful sources for these proto-Slavonic words include Sven Alexander Age Pallis, *A Handbook of Assyriology*, Copenhagen, 1956, pp. 239-40, 603, 615; A.H. Sayce, *Babylonia and Assyria*, London, 1906, p.250; B. Hrozný, *History of Western Asia, India and Crete*, Prague, pp.50, 75, 81, 83 & 84.

³² Leake, *Peloponnesiaca*, p. 183

³³ The Zagora problem is discussed more fully in *Glossary of Definitions*, p. 206 (MS).

³⁴ Leake, *Peloponnesiaca*, p. 310. It is impossible for Leake or anyone else for that matter to have had knowledge of 'the features which have totally disappeared from common use' in Greek language. The grammar of such illogical reasoning must be due to the total devotion of the classics-educated historians in England to Greek and Roman culture, to the exclusion of all else that preceded Rome and Greece. Those features belonged to 'kindred tongues' of the Laconian speech, to which he alludes elsewhere in *Peloponnesiaca*, but does not name them.

³⁵ *Op.cit.* p. 326.

³⁶ *Op.cit.* pp. 333-334.

³⁷ *Op.cit.* p. 338. Thiersche presented his paper on the subject of the Tzakonian language to the Bavarian Academy of Sciences, *Über die Sprache der Tzakonen*, from which Leake quotes extensively.

³⁸ Pliny III.16. 117 & 20.135.

³⁹ Plutarch, *Theseus* VIII.1. *Korynetes* were not just the 'club bearers' but also members of the professional guild of contemporary arms manufacturers who took pride in their status and profession.

⁴⁰ Pausanias X.8.3.

⁴¹ Horace Leonard Jones, *The geography of Strabo*, LCL, vol. 4, p.109. Some called the place *Voytylos*, *Ibidem* pp.112-113. According to Pausanias, *Oetylos* belonged to the Eleuthero-Laconians, who were enfranchised by Augustus Caesar after the Roman conquest of Greece. According to Gibbon, however, these Free Laconians were among 'the Slavonic invaders' of the Peloponessus, by what miracle only the classic historians can tell. See Pausanias III.21.7 & Gibbon, *Decline and Fall*, vol. 7, pp. 8-10. The confused passage deserves closer scrutiny: 'By the revolt of the two Sclavonian tribes in the neighbourhood of Helos and Lacedaemon, the peace of the peninsula was often disturbed. They sometimes insulted the weakness, and sometimes resisted the oppression of the Byzantine government, till at length the approach

of their hostile brethren extorted a golden bull to define the rights and obligations of the Ezzeritae and Milengi... From these strangers the imperial geographer has accurately distinguished a domestic, and perhaps the original race, who, in some degree, might derive their blood from the much-injured Helots. The liberality of the Romans, and especially of Augustus, had enfranchised the maritime cities from the dominion of Sparta; and the continuance of the same benefit ennobled them with the title of *Eleuthero* or Free-Laconians'. We see here three different peoples involved in the 'invasions' of Peloponessus in the age of the Iconoclasts: The natives who had been first enslaved by the Greeks one and a half millennia before the Roman invasion, the Arab Saracens, who were invading all three European peninsulas jutting into the Mediterranean Sea, and the 'Sclavonians'.

Slavonic Tribes in Greece

The presence of Slavonic words, place names, gods and institutions in ancient Greece, as registered in ancient Greek books, in places where the 'Slavs' have never been known, is a puzzle whose solution is essential for any progress of research into the origins of the Slavs. Colonel Leake travelling in Greece in the nineteenth century found literally dozens of *Zagora* place names all over Greece, often in clusters, which, he supposed to have been introduced there by Bolgars or Serbs.¹ But he admits that no Bolgars or Serbs had ever been known in the places he saw. Greeks and Germans seized the opportunity to scold the Slavs first for their 'invasion' and, when the Germans began to edit the 'Slavonic words' out of ancient Greek texts, for inserting their words into those ancient texts² it was high time to take interest in the phenomenon.

Kramer and Meineke edited just one word, *Barnichius*, out of the *Geography*. But there are hundreds of 'Slavonic' words, place names, gods, and institutions in ancient Greek texts. Fortunately vandalism has so far been limited to the two German editors of Strabo. Not even the Greeks have dared to deface their own literary heritage to accommodate their myths.

Leake also mentions *Vurkolaka* among the supposed 'Slavonic intrusions'. There is no denying that: varieties of *wilkolaka*, Polish for 'lykanthropy', are found in every Slavonic language, demonstrating that all Slavs were *acquainted* with the ritual, which was practiced in Arcadia in the Peloponnesus before the Greek invasion. It was brought there by Lykaon, the founder of the Arcadian colony, who worshipped the Lykæan Zeus whose ritual required the priest to 'change into a wolf'. Its origin is in Anatolia and Mesopotamia from where the Neuri, refugees to Scythia from Naharina, known in Armenian historiography as Naïri, brought it to Scythia. The refugees fleeing from invaders of Peloponnesus took the ritual with them to the two Slavonic colonies in Germany.

One of the 'intrusions', the name *Zagora*, which meant 'fortress', was destroyed in the eighth century B.C. It is impossible to say how long it existed on the island of Andros before its destruction by the Greeks. A variant of this name, Zyguryes, a town near Corinth, was also destroyed at the time when the Greeks were busy razing all the Mycenaean cities to the ground following the Trojan War.³ It was the pre-Hellenic word spoken in the Peloponnesus, found in Laconia, was the native name of the Taygetus Mountains, which was known locally as *Zygois tou Mellingou*, 'Mountains of the Mellingi'.⁴ The word was known at the time of the Biblical story of the Tower of Babel, when Ningirsu, king of Babylon, built the *Ziggurat* towards the end of the third millenium B.C. It derives from the Sumerian *gur*, 'mountain'.

Attribution of these words to 'Slavonic invaders' is wrong in fact, and is a fiction stemming from Greek mythology. It presupposes that the Sclaveni, who are blamed for the 'Slavonic invasions', spoke a Slavonic language when they crossed the Danube in 530 AD. We don't have not a single word that can be attributed to the Sclaveni, and therefore we cannot say what language they spoke, although we may presume that they spoke Indo-European since their kings sported the names of Spargapithes (Hindu

theophoric name *Svargapati*). The language of the Sclaveni is unknown, and the assumption inherent in the charge of 'Slavonic invasions' that the Sclaveni spoke 'Slavonic' requires proof or evidence before we can circulate it as history.

The examples of the Slavonic words and grammar found in Luwian show that there is an organic connection between the prehistoric people of Anatolia and pre-Hellenic Greece on the one hand, and between the people of pre-Hellenic Greece and the Slavs on the other. No such inference can be made of the Greeks and their language, whose origins remains a mystery. Scholars studying the Greek and Luwian languages have come to the conclusion that no characteristic of Greek can be attributed to Luwian. Traces of memory in Slavonic culture, such as *Luwisk*, OS adjective for 'Libyan' and *libijski język*, an inexplicable reference to 'Libyan' language spoken in Poland in the sixteenth century, is presumed to refer to Luwian language, in accord with the usage of the term 'Libyan' in Greek mythology before Phoenician colonists brought the word to North Africa. The Phoenicians claimed descent from Poseidon and Libya, and Greek Poseidon is a borrowing from Pelasgian Pohidan, Slavonic Bohdan (Bogdan), an ancient divinity that that Slavs have forgotten and the name is the only surviving evidence that proto-Slavs had once worshipped him.

The only rational inference that can be made from these several independent circumstances is that the speakers of the proto-Slavonic words registered by the hundreds in ancient Greek texts, most of them attributed by the authors of those texts to the 'ancients' in Greece, were the pre-Hellenic inhabitants of what is today Greece. Some of them managed to survive the wars and invasions to tell the tale and live another day. Duplications of the names of Slavonic tribes between ancient Greece and the Eastern and western Slavonic colonies in Germany and Russia are clear evidence of the migrations of the people with their heritage.

Hyantes and Boiotae

The invasion of Cadmus and his conquest of Boeotia predate the invasion of the Greeks and their conquest of the Peloponnesus. We can trace the route of escape of the Hyantes and Boiotae, natives of Boeotia. They are the earliest refugees identifiable by their name and cultural attributes. When the Phoenicians invaded under Cadmus, the Hyantes made their way to Phocis, where they built another city they named Hyampolis.

When this city was torched, we are not told by whom, the people fled to Thrace, where they built a third city of this name, which still survives as Yambol, now in Bulgaria. From Thrace they made their way to Ukraine, their route being punctuated by the inevitable Hyampolis city. The people who greatly appreciated cities, once they were built, preserved the last five of them, with the one in Thrace and four of them in Ukraine, all named Yampol, after the tribe that founded them. Thracians were no city builders; nor were the Scythians, who lived by the chase. But the example of Gelonus (Wolyn) in the territory of the nomad Budini (Buzhanie) shows that Scythians also appreciated the advantages of cities that brought in the opportunity of acquiring new and exotic products brought in by the trade. Building permanent dwellings also had a settling effect on the incorrigible nomad peoples.

The two peoples, Hyantes and Boiotae, were genetic relatives of the Laconians, and Lykurgus travelled to Boeotia and Crete, among other places, gathering ancient Pelasgian cultural data and institutions for his reforms in Sparta. It is presumed that while the idea of the institution of *Andreia* from Crete, the idea of *Oulamoi* (later Polish *Ułani*) he borrowed from the Boeotians, who were known to Homer as 'horse-driving Boeotians'. Lycians, Laconians, Locrians and Ligurians belonged to the family of tribes closely associated with the taming of the horse while they were yet in Central Asia. The name of the Locrian Centaurs was the duplication of the Central Asian Gandharvas, and Ligurian term *gin* is the first element of the composite word *Gandharvas*, literally meaning 'horse hunters'. The suffixes *-tauri* in *Centaury* and *-dharvas* in *Gandharvas* both mean 'hunters', as in Luwian *taravi* and Old Slavonic *traviti*, 'to hunt'.

We cannot trace the progress of the Boiotae with the same ease as we can that of the Hyantes, but we can identify the Polish clan name *Wojciechowski*, personal names *Wojciech* and *Wojtek*, and the administrative division *województwo* and its chief *wojewoda*, as being Boeotian heritage in Poland.

Thracians and Paeonians

Thracians and Paeonians began to prepare for abandoning their country after Darius invaded Scythia c. 512 B.C., to avenge an insult to Persian dignity by the Scythians, who surprised the Medes during the siege of Nineveh and stayed to rule the Medes for 28 years. Darius collected a million men to march against Scythia. With the camp followers his march must have resembled a massive swarm of locusts eating everything on their way and drinking some rivers dry. He chose to march along the well-trodden route via the Anatolian peninsula, across the Hellespont and across the Danube, conquering the 'unconquerable' Getae on the way. They had boasted that they had never been conquered before. Darius remedied that omission before he crossed the Danube over a pontoon bridge built for him by Mandrocles of Samos, supported by a fleet of Ionian and Aeolian labourers, who sailed into the Danube from the Black sea to the point where the bridge was to be built.

As he stopped in Asia Minor, after returning empty handed from the Scythian defeat, he beheld a sight that had been specially arranged for him by two Paeonian brothers with ambitions to become rulers in their country. They had persuaded their sister to parade by the Persian king's tent, dressed in her Sunday best, while leading a horse to the water, spinning flax thread, and carrying a pitcher on her head. The king saw her performance and was impressed. To be able to lead a horse to water, spin and carry a pitcher of water on the head was impressive by any standards. She passed, doing exactly the same tasks on her way back from the water's edge. Darius could not contain himself: 'Who is that woman?' he asked. He was told that she was a Paeonian lady. 'But who on earth are the Paeonians?' he enquired urgently. He wanted to know more about them. Her two brothers, who had arranged the spectacle, were on hand to answer all such questions and Darius, as soon as he was informed that they were a people in Thrace, ordered his general Megabazus to go to Thrace, round up all the Paeonians and bring them to Asia to serve the king.

The Paeonians up the Lake Prasias, including the Siriopaeones and Paeoplae, were rounded up and transported physically to Anatolia, men, women and children. Those on the eastern side of the Strymon escaped the Persian nets. Among the other Paeonian tribes listed by Herodotus as captured and transported to Asia Minor were Doberes, Agrianes, and Odomanti.⁵

The Persian invasions of Anatolia, Greece and Thrace were responsible for sending waves of refugees from these areas northwestwards across the Danube and beyond the Carpathian Mountains, where we eventually find the duplications of the Paeonian tribes and others from the Hellespont among the Western Slavs. The Siriopaeones, the inhabitants of Siris, are registered as *Cirzipani* on the Pena River. Paeoplae are duplicated in the Polish clan name *Poplawski*. Doberes are registered in several districts among the Western Slavs, as Dobrzański, Agrianes as *Wagry* and Odomanti as *Domański* family name.⁶ His son, Xerxes, invaded Greece soon afterwards (480 B.C.), to improve on his father's defeat. He invaded Greece by a special invitation of the Greeks

The refugees included the Thracians and Aeolians from the Hellespont. Discounting the Hyperboreans, the Thracian Getae were the first to abandon their country when Darius and Xerxes invaded Europe. The boast of the Getae to Herodotus that they had never been conquered before turned out to be the famous last word of the leaders of the Thracian community, which Herodotus described as the largest nation on earth except the Indians. Darius proved that the boast was a vain one. Getae led the Thracian exodus from Thrace soon after the Persian invasions, leaving the Bessi, their priestly caste to act as their rear-guard defence against the threat of invasion from whatever quarter it might come. Bessi thus earned for themselves the nickname of Lesser or Minor Goths. When the Romans persistently attacked the Thracians it was not the Getae who came to the defence of the fleeing refugees but the Bessi, whom Strabo describes as brigands, adding that even brigands called the Bessi 'brigands'. Strabo greatly approved of the Roman expansion and acquisition of an empire in the Balkans, even when it meant that the Greeks joined in the turmoil as the victims of the invaders. In fact the Greeks had invited and welcomed the invaders, both Xerxes and the Romans, for that was one way they could get rid of their undesirable neighbours. For they had a long term strategic plan of acquiring their neighbours' territories piece by piece by fomenting quarrels between neighbours and by inviting powerful invaders to invade and then currying favour with them to get all the best titbits from their table.

According to *Herwararsaga*, one of the geographical clues to the location of the Gothic kingdom of Hermanarich, the main target of the Hunnic attack, was Arheim, which is within reach of the town in the Eastern Carpathians that marks the native name of the Goths, *Kuty*. *Arheim* was the capital of the Gothic kingdom. Arheim is today's Yaremcha. All the other clues to the location of that kingdom, such as *As-gard* (Iasy) are concentrated here.

The exodus of the Getae starts with the Macedonian expansion under Philip and Alexander. The tail end of the Macedonian wars against the Getae was the war of Lysimachus against the Getae, when he was captured and was entertained by the Getae only to illustrate to the Macedonian king the futility of wars against a people whose defeat brings no advantage to the conqueror. It was the occasion, when the Getae drank

from the horn. The use of horn as a drinking vessel is a Gothic institution inherited from the Thracian Getae.

Getae conquered the city of Borysthenes during the reign of Caesar, who was planning an expedition against them, when the Roman emperor heard that Burevistas, the king of the Getae, had been killed by his own people. Burevistas' strategic aim was to establish a link with the rulers of Bosphorus, who were Thracian Spartocids. Although Borysthenes was captured by the Getae, their joy was short-lived as soon after the Romans came on the scene in the war against Mithradates, the last of the Parthian Sacae.

From here onwards we have to rely on mythology to bridge the gap between the Getae and the Goths. According to the Scandinavian sagas, the Goths took refuge in Scandinavia from the shores of the Maeotic Sea, the Azov. Gothic patriots who composed the legends and sagas omitted any references to their defeats and to mention those who had forced the defeats on them. So we perceive the Gothic god Odin leading his people from the Azov Sea to Scandinavia, vowing revenge against 'the oppressors of freedom', who are nameless. The only guide we have is the involvement of the Romans, who were planning an expedition against the Getae while they were still on the Danube, and the same *Romans* again, when the Goths are pushed by the Huns into their arms across the Danube in 376 AD when the kingdom of Hermanarich was destroyed by the Huns.⁷ Which explains the historical circumstances, which warrant the apparently unwarranted hostility of the Romans to the Goths, who were thrown across the Danube by the Huns.

Goths were doomed not so much by fate as by their warrior status and inclination to act precipitously, finding their destination prematurely, by opening themselves to dangers that eventually destroyed them each time they acted. They left their Baltic hiding place in haste to trek back to their ancient habitations in the Eastern Carpathians but were unprepared to meet the Romans on the battlefield. The Romans had discovered them and the Greek myth-mongers recorded the discovery of the *Hippopodae* on some islands in the Baltic, this being the first mention of the *Gepedae*. Originally not one of the Gothic tribes, they acted as one with them because they had found themselves in the same precarious situation after the Roman discovery of their hiding place. Convinced of their invincibility, they had provoked the Huns in the East, who launched a furious attack against the Goths, sweeping them by the sheer momentum to the banks of the Danube and across that river into the hostile arms of the Romans. Knowing full well who they were and why they were on their way back to their former haunts, the Romans allowed half the Gothic force to cross the river, and then dismantled the bridge leaving the other half stranded north of the river. Those who had been allowed to cross recognised the classic tactic of divide and conquer, and knew it was a trap, when the Romans invited their leaders to a 'banquet'. Rumours began to fly both at the banquet and outside where the leaderless Goths were wondering what sort of feast they were going to have.

In this anxious atmosphere the leaders of the Goths persuaded the Roman hosts to allow them to go and calm the nerves of the Gothic followers who were on the point of rebellion as their anxieties boiled over. When the Romans consented, the Gothic leaders, reunited with their people, attacked the Roman without hesitation. They turned the tables on the surprised Romans, and within 24 years captured Rome thus beginning their short reign over the Roman Empire in 400 AD.

The Goths were not destined to rule that empire for long for by the age of Charlemagne their empire had become the Holy Roman Empire, the Goths having dissipated their forces and vital energy on wars in the east. Their profession was fighting wars. The practice of their profession for several millennia in Thrace and before that elsewhere had made it an instinctive behaviour and the only conduct they could follow.

The Herwararsaga refers to the Black Sea as the 'Eastern Sea', the former home of the Goths, known in their previous life as Getae. Other clues are Dunheidr, the river Dniester, Harvada-fjol, are the Carpathian Mountains, the River Danpar is the Dnieper. Here are also Pysany Kamin, a feature described by Herwararsaga as Beautiful Rock, and Kniazhy Prestol ('The Prince's Throne'), another feature that identifies the kingdom of Hermanarich overthrown by the Huns. These are some of the geographic clues to the former home of the Getae and the Goths.

Gothic interests enshrined in the German nation seek to avoid publicity of the fatal defeat of the Goths at the hands of the Huns. If it is any consolation to them a handful of the Goths survived in Catalonia, which they founded with their equally hapless fellow warriors, the Alans, after their defeat at Chalons. No sagas and no Eddas exist about their defeat or their further destinies. Many contemporary and later writers identify the Getae with later Goths, but the vested interests, defended by the German scholars, are set against such identification simply because the Getae had been defeated by the Romans. The Germans are entitled to their birthright and to their opinions, like any other people but they are not entitled to rewrite history of other peoples.

The area contained in the triangle with its corners in Polesye, Ustrzyki in Poland, and the Crimean Peninsula in South Ukraine, with the name of the Goths inscribed in the town of Kutuy and its archaic province still known as Pokuty in the Eastern Carpathians, are the landmarks in the centre of the Gothic triangle, which defines the borders of the ancient Gothic kingdom of Hermanarich. The archaic name of Ruthenia, known also as the Transcarpathian Rus, marks the presence there of the founders of that name, the Reith-Goths, from whom Ruthenia derives its name. Ustrzyki marks the presence of Austrikki, a native name of the Ostrogoths. It is a place in Poland, a little west of Przemyśl in the foothills of the Carpathians. Tyrfin-Goths are the noble wielders of the dreaded Tyrfin sword with Odin's curse on it. They are the builders of the forts known as *Grody czerwieskie* in Polesye and Wolyn, the modern name of Gelonus of Herodotus.

Ezzeritae

A category of proto-Slavonic tribes, whose names are not duplicated in the eastern and western Slavonic colonies and whose presence in Greece predates the appearance of the Sclaveni on the Danube, serves to show, like the Slavonic language, religion and institutions that they are native peoples of Greece, separated from their

native land by the vicissitudes of history. They belong together, with their gods, language and political institutions to the pre-Hellenic inhabitants of Greece.

The Ezzeritae, primordial inhabitants of Ezero, a place name in Laconia, are named after the local lake. Although we have no explicit and exact details to link them, we know that they worshipped Our Lady of the Lake, whom the Laconians called by the Slavonic name of Issoria, as attested by Pausanias, who tells us that it was not the Greek name of the divinity, and that the Greeks had their own name for the goddess, calling her *Limnatis*. Laconian *Issoria* was the prototype of the later Polish Matka Boska *Jezierna*, 'Lady of the Lake'.⁸

Recognising the Ezzeritae as Slavonic because he found them so described in the sources he used for his *Decline and Fall*, Gibbon assumed together with the Greek and German historians that they were 'invaders' of Greece. Ezzeritae are not alone among the tribes so misrepresented. There were other tribes in other parts of the Balkans, also proto-Slavonic, with names such as Asseriates and Oseriates. Their most ancient namesake and model was a Phoenician Lady called *Asherat of the Sea*, who lived with her divine husband El in the Elysian Fields. Greeks borrowed from the Phoenicians their own name of the same goddess, whom they called Tharatta before they arrived in Europe. Her name, Tharatta, is a specific Greek name appropriated for their goddess from the word that meant the sea. Greeks have another term derived from the same source, *thalassa*, meaning 'the sea'. Her name dates her to hoary antiquity, when the people and their religious institutions were still in India and the goddess, then called Durga, travelled over the sea with her lone travel companion, Varuna, presumably to the places where her names is eventually recorded, Palestine, Syria and Anatolia. Here her several variant names are recorded as Atargitis, Derceto, Ceto, and other forms.

Of the six proto-Slavonic tribes known to have lived in ancient Greece, (Ezzeritae, Mellingi, Mainotae, Rynkhini, Sagudatae and Strumenitae) only Sagoudatae may be suspected of being recent arrivals, for their name suggests a composite of the Sacae and Dacians. It is possible to surmise that the suffix *-datae* may belong to the Dacians, whose name derives from the Laconians demotic jargon *Tzakones*. This would make them at least half-natives of Laconia, the other half being Sacae, the native name of the Scythians north of the Danube. Ethnic hybrids, like the Strabonic Celto-Scythae, Celt-Iberians, or later Burgundi (coalition of Buri and Gwindi), Luggobardi (a combination of Lugii and Bardi), not to mention Celto-Ligydes, Goth-Alani (in Catalonia) or Sac-Albani (Sclaveni), or *Saklaba*, for the most part originating in the melting pot of Scythia.

Rynkhini

The Rynkhini were a Thracian tribe when this name was registered first, living on the Rheginia River in Thrace. Their tribal history takes us back to Media when it was still next to the Caspian Sea with its capital in Rhagae. It was a Median tribal name many of which are later duplicated among the Phrygians and Thracians. The Medes were known to Josephus as Ashkanaxians, identified with the Gauls by the Hebrew historian. The Ashkanaxians were so called because of their capital city, Assukani, destroyed in 1372 B.C. by the Hittite king Supiluliumas. Josephus informs us that Rhegini were a Phrygian

tribe, which makes sense only when we also take into account that Phrygians and Thracians were in fact parts of one organic whole. The Phrygians were a priestly caste of the Thracian family of tribes, separated from the Thracians by settling in the city of Troy, and leaving the Thracians to evolve a new religious infrastructure in Europe.⁹

It would be a conjecture to say that Rhegini left Media (Mitanni) after Supiluliumas destroyed their capital city and put a stop to Median expansion towards the Mediterranean Sea. But the conjecture is supported by a large number of Thracian borrowings from Media, including the two mythological Phrygian kings Midas (Mitanni) and Gordius (Kurds). Gordius obtained his name apparently from Kurtiwaza, son of Dusratta, king of the Mitanni, who was killed in the Hittite action, his son being installed on the Median throne as a vassal of the Hittite king. His name epitomises the tribe of Kurds.

Thracian Rhegini, having acquired a double 'g' to their name, thanks to Greek corruption of non-Greek names, came to be pronounced with the obligatory nasal sound to comply with the Greek orthodoxy. The colony they sent to Reggio was late and already endowed with the Greek albatross. They appear as Slavonic Rynkhini, the injured party in the 'siege' of Salonika after the Byzantine authorities arrested and executed their rebellious leader, Pereblud. The episode is mentioned in an early Slavonic piece called *Miracles of St. Dimitri*. Greek myth-mongers turned the native protests against their harsh treatment by the Eastern Roman Empire into 'Slavonic invasions'. Considerably later their executed hero is found being worshipped as a divinity known as *Pereplut*.¹⁰ The hero is mentioned in another early Slavonic piece *Slovo o sv. Grigori*.

St. Dimitri himself is an interesting Slavonic saint who emerged out of the proto-Slavonic natives on Thrace or Macedonia. He is the first Slavonic martyr, defender of Salonika, the capital of Macedonia. According to traditions he was a native of that city and was killed in the reign of Maximian (282-305 AD) and executed by the Byzantine authorities for preaching Christianity.

Stymonitae

No one who knows the Thracians can mistake the name *Strymonitae* for any other nationality but Thracian, for they were the primordial inhabitants of the valley of the Strymon. As a result, there are Strymonitae tribes all over Thrace, including on the Asiatic side of the Hellespont where Thracian traffic was heavy across the water from Europe to Asia and vice versa. The name was Thracian for 'river', 'stream', Polish *strumień*. It has the secondary connotation of a fast flowing stream and often applies also to stormy winds. Thracian women living outside Thrace, as for instance in Asia Minor, where they were in demand as attendants in religious rituals, were called *Strymonis* because they came from the banks of the Strymon. The winds that destroyed the fleet of Xerxes near the Hellespont are called Strymonian. ('stormy').¹¹ Names derived both from the river Strymon and from fast flowing currents, such as Struma, Strumenitsa, and so on, are found chiefly among the Western Slavs, including the title of the Mother of God

Matka Boska Strumienna, who presided over the change over from the winter to spring when the water began to flow again.

The ethnic names *Strymoni* and *Strymonitae* are applicable to the Southern Slavs, and not to Sclaveni. No such tribe is known among the Sclaveni. *Strymoni* appear in a letter by king Athalaricus of the Goths, written in 526 AD, at least four years before the first ever appearance of the ethnic name Sclaveni. Being a Goth he must have known the difference between the *Strymoni* and Sclaveni.

The absence of the ethnic names *Strymoni* or *Strymonitae*, or any other form of this name derived from the Thracian national river among the Eastern Slavs is puzzling, for the Thracians could not have failed to take it with them. Some peculiar situation or circumstance must have intervened to preclude the appearance of this name among the streams of other Thracian tribal names from Thrace to Ukraine, Russia and Belarus. It is possible to speculate that the early formation of the Getic centre in the Eastern Carpathians in the Pokuty area may have prevented the tribes from the Strymon valley migrating to the eastern colony at a crucial moment when the name was carried by the refugees to the alternative, western colony. But a more likely cause of this is that the early Thracian migrants to the northern shores of the Black Sea came soon after the Persian invasion of Scythia, when the Scythians, despite their adroit handling of the invaders causing their defeat, had been nonetheless given a shock and decided to clear out of Scythia. After this the Thracians began to infiltrate the northern shores of the Black Sea by first establishing their rule in the Kingdom of Bosphorus c. 480 B.C., the time of the second Persian invasion by Xerxes. The Persian invasions affected mostly the areas adjacent to the Black Sea, where the names *Strymoni* and *Strymonitae* were not in vogue at the time.

Greek mythographers, who would have us believe that *Strymonitae* were 'Slavonic invaders' of Greece, have a difficult if impossible task on their hands. Yet there are some people who believe them. We beg to differ and give the reasons why.¹²

Mainotae

Mainotae were a Laconian tribe living in the Taygetus Mountains together with the Mellingi, Tzakones and several other tribes, and claimed direct descent from the Argonauts, especially their affinity with the two most prominent members of the crew, namely Castor and Pollux, the twin hero-divinities worshipped by the Laconians. Their country was known as Maina, which they had occupied from the Bronze Age when their name was Minyae. Always respecting their gods, the Spartans yielded to the Minyan request admit them to the citizenship of Sparta. When the Minyae pushed their luck and asked, who put the Minyae in jail to await their execution. There was only a slight problem: the harsh treatment of their slaves by the Spartans had created a permanent state of revolt in the country and any drastic action, such as was intended by the draconian decision to execute the Minyae, was bound to cause sedition.

While the problem was being debated in the high chambers of the Spartan political establishment, the Minyae arranged their own solution to the problem, which

was urgent. They persuaded their wives, who were Spartan women, to request to be allowed to visit their husbands before their execution. The wish was granted and when the wives came to visit their incarcerated husbands, they quickly exchanged their clothes, and the next day on inspection the prison authorities found that whom they had in prison were the wives of their prisoners. Needless to say, the Minyan husbands could not be found in Sparta any longer. They had returned to their mountains fastnesses.

Executions were a special feature of their government and were done in secret, often especially to cull those of the Helots who rose to prominence or notice above the rest of their slave society.¹³ This the Spartans also regarded as challenge to their authority. So periodically they resorted to a secret department, which had well trained executioners as civil servants. Every now and again, when the need arose to liquidate a Helot that had risen above his station and threatened to lead a revolt against the government, the members of the *Krypteia* were sent into the fields at night when no one was looking, hiding in the bushes and other cubby holes, waiting until the morning when the Helots started their work in the fields, and shot the prominent ones from their unseen hiding places. This inspired fear in the rest of the slave population, which was in the majority. The facility with which the invitation had been accepted by the Spartans and the ease with which the wives and prisoners exchanged their clothing, and not least, the actual escape of the prisoners, apparently unnoticed by the prison guards, all sounds like a contrived face saving arrangement with which the authorities connived. In several other cases, where the threat of a revolt was looming, the authorities managed to commute the death sentences to exile. So in this case the Minyae were allowed to make their escape unhindered, which solved an embarrassing problem for the Spartan government. In this case the government commuted the prior sentence of death to exile after the horses had bolted.

Their Greek name Minyae, native Mainotae, come from the fact that they were early seafarers who sailed the Ocean. The Argonauts were called the Minyae because of their daring exploits of sailing down the Black Sea to abduct Medea, who was the queen of Corinth in her own right. The prize the pirates were after was not the Golden Fleece but the *mallanymphi*, 'the bride', whose abbreviated form was pronounced in Greek in the same manner as 'apple' '*mella*', and 'sheepskin' (*mellotis*). As the tale of the Argonauts was composed by mnemonic poets without any recourse to writing or the use of any alphabet, the people who heard the epics recited were free to interpret the words in any way that struck them most appropriate. The pirates sailed to get the gold or the Golden Fleece ('the sheepskin') used as sacks to carry the gold sand dug by the marmots in Ladakh and brought by the traders along the Silk Route to the Caspian sea along the Araxes River and from there via the Phasis to the Black Sea, where the Colchians controlled the trade routes and reaped the benefits of charging the customs and excise paid by the traders.

The Arabic Minaeans and Sabaeans also had the reputation of being traders and navigators. The Spartan tribe of Sabini is unknown in Sparta, but the Roman Sabini had the reputation in Rome of being a colony of Sparta. From this we conclude that the unknown Sabaeans had come and gone without leaving a trace in Sparta, for they had no cultural or genetic ties with the Carians who ruled Sparta or the native Laconians. The fact that Sabini and Minyae appear to duplicate the Sabaeans and Minaeans of the Southern Arabs may yet reveal some secrets about their origins. We have to keep an open

mind about this obscure period and the migrations of many tribes, for these early times saw great disturbances in the Balkans and many other areas.

The Colchians migrated to Colchis from Corinth, not from Egypt, as Herodotus states. Greek mythology is not a complete body of history of the ancient times, but a collection of odd and fragmentary episodes, some especially composed for entertainment or deception. The Sabini, whether or not they had any past relationship with the Spartans, were wealthy people, in stark contrast to the poverty-stricken Spartans.¹⁴ The ancient caste system of social and economic organisation, which may have been a god invention for streamlining the division of labour in a society composed of many tribes and diverse talents at one time, had outlived its usefulness with the passing of millennia during which it prevailed, but it had become so ingrained in the habits of the people that it was now instinctive behaviour. Each caste regarded the other with innate suspicion as alien. The attitudes nurtured during the long period of the caste system bred hostility between the castes, and this was aggravated by the growth of the *outcasts* when many of the young members of the established castes that failed to pass the rigorous schooling and tests to attain the status of the full membership of the caste in which they were born swelled the ranks of the pariahs. Membership of the caste for the offspring was not automatic.

The reason why so many ancient harbours in the Mediterranean basin are called Mina or Minoa, is because these harbours were used by the Minyae, or 'sailors' of old, mainly the pirates of the kind of the Argonauts. Byzantine emperors selected the Mainotae to serve in the Byzantine fleet because of their reputation as sailors and seafarers.

Mellingi

Like the Tzakones and Mainotae, the Mellingi were inhabitants of the Taygetus Mountains, known to the native Mellingi as *Zygos tou Mellingou*. *Zygos* meant 'mountain' and acted as a seed for propagating the 'Slavonic' place name *Zagora* and its derivative *Zyguryes*. The pedigree reaches down to *Ziggurat* in Babylonia. The native tribes conquered by the Greeks in the first instance, then by the Persians, Macedonians and at the last count by the Romans, did not write histories of their defeats and exile in books, but they took with them all the cherished heritage, their language, religion and institutions, which bear witness today of their ancient country and habitat. They had formed the bulk of the pre-Hellenic population of the Aegean islands and parts of Anatolia, as well as of the Balkans, when the Greeks came as pirates and conquerors c. 1500 B.C.¹⁵ The native population was not the usual target of the various invasions that afflicted the Balkans, for the wars were to collect booty or seize the land from the inhabitants, or their wealth. The Macedonians were content with 'exiling' the natives, and so were the Romans, because both these imperial nations were impelled to expand their empires by seizing the land. Byzantium was still technically a part of the Roman Empire, called later the Eastern Roman Empire. When Rome fell, it survived of its own momentum because the Roman emperors had moved from Rome to Constantinople and established a centre of administration here for the eastern provinces, so it had the administrative skeleton and the infrastructure to sustain it when Rome fell. This did not

change the fact that the bulk of the population of the Eastern Roman Empire was a conquered and enslaved people.

This is exactly the political cause of the rebellion of the Mellingi against the alien authorities that held them in subjection. Byzantine authorities were left a Roman legacy of trying to organise the newly conquered provinces in accordance with the Roman pattern of administration. This impinged on the cherished native institutions and tribal rights, against which the natives protested. Porphyrogenitus speaks explicitly of the Ezzeritae and Mellingi as 'Slavonic tribes' and as rebelling against the authorities. In other words, the Ezzeritae and Mellingi were not 'Slavonic invaders', but it suited the modern Greek myth-mongers to say so to expand and enlarge their myth of 'Slavonic invasions'. The rebellions were in protest against executions of their leaders, against attempts to impose alien administrative divisions such as the *Themas* and *Katepanats*, and imposition of burdensome tributes.

The ancient Greeks did not deny the existence of the 'native' population in Greece before and after the Greek conquest. The theme depicting the image of a homogenous Greece without any aliens and being invaded by the alien *Sklavoi* is a modern myth. Greeks cannot help but create myths in which they excel all others. 'What today is Greece was in ancient time Pelasgia', says Herodotus. 'Almost all agree that some ancient people by the name Pelasgi occupied the entire Greece, but were concentrated particularly in Thessaly,' says Strabo. 'The Aeolians and Arcadians were Pelasgi,' adds Herodotus. Elis was Pelasgian and Caucones were Pelasgi before they were expelled to Anatolia together with the Azanes and Parrhasians the most ancient tribe in Greece' says Strabo.¹⁶

We have already shown examples of words deciphred in recent years from several Pelasgian languages, spoken in Greece, Anatolia and Italy, and found that their flavour, ingredients, their grammar and idiom are 'Slavonic'. But the combined efforts of Greek myth-mongers and classics-educated historians in propagating the Greek myth about 'Slavonic invasions' of Greece, describing the ancient surviving proto-Slavonic words, place names and institutions as 'Slavonic intrusions' persist. The fault lies in the specifications of the classic education system adopted in English tertiary educational establishments, that excludes everything but the Romans and Greeks and adds the subject of 'ancient history' to 'the classics' composed solely of Romans and Greeks, leaving no room for the study of anything but Rome and Athens, as dictated by Greek opinions. Greeks use English prestige universities as they had once used the false oracles in Greece to achieve their political ends.

Sagoudatae

Several circumstances peculiar to the Sagudatae suggest that they were late arrivals on the Slavonic scene and that their name appears to be composed of the ethnics *Sacae* and *Dacians*, a recent blend of the two neighbouring people living on the Danube. Pliny mentions them first as *Scaugdae*, placing them in the Haemus Mountains.¹⁷ The combination of consonants in the name *-gdae* seems to corroborate the peculiar Gothic usage of the their name as attested also in the Polish legacy of Gdansk and Gdynia, the

two locations in the Vistula estuary where the three boatloads of the Goths landed at the first stage on their way to wreak their revenge against the Roman 'oppressors of mankind', according to Gibbon's interpretation of the Scandinavian Eddas. *Sagudatae* flourished in Thrace and are found in the vicinity of Salonika, when that city was sacked by Leo the Greek in 904, and also on Mount Athos and in Asia Minor.¹⁸

When the pirates attacked the city a certain Nikita, an envoy of the emperor in Saloniki, was placed in charge of the defence of the city. He proclaimed that measures had been taken to enrol among the defenders 'the accomplished archers' from among the neighbouring Slavs, who were subject to Saloniki, or from those who were subject to the *strategos* of Strymon. They had gathered in sufficient numbers in the city' and were assigned to posts from where they would easily take accurate aim at the enemy.¹⁹ The only people invited to defend the city from the pirates were the *Sklavinoi*, not *Sagudatoi*, *Strymonitae*, or *Drougouvitae*. The *Sklavinoi* alone were the Scythians, who had the reputation of using this weapon effectively. No doubt that there was also fear that if the disaffected native tribes were so invited they might make common cause with the pirates.

Thessaly

Thessaly is a valley where lakes and rivers fertilised their banks for many millennia to sustain many who came to feed on the fruits and other crops that grew out of its rich soil. Legends have it that the lake that once stood in the valley was drained into the nearby sea when an earthquake rent asunder the mountains facing the sea. We do not know its history until Homeric epics were composed after the Trojan War, and revealed something of the history of the inhabitants that lived in the valley at the time. According to Homer one of the people were called Perrhaebians who lived in 'the white city *Oloosoon* and the local ruler Polypoetes was a vassal of Achilles. We come here across some faint traces of Slavonic names in Thessaly at the time of the Trojan War: *Oloosoon* is a Pelasgian name meaning 'white', and Homer has the habit of translating ancient Pelasgian terms into Greek before using the them in his poetry. *Oloosoon* is known in Slavonic as an archaic term for 'dazzling white', Polish *olśnić*, 'to dazzle'. The tribe of Perrhaebians, which used that word also left their name among the Polish Slavs as a family name *Porembski*.²⁰

'White cities' are still a prominent feature of the local architecture on numerous islands in the Aegean. The décor appears to have been in use at least eight millennia ago at Catal Hüyük in Anatolia, where the local inhabitants built honeycomb cities and used whitewash periodically for at least a millenium, so that the accumulated coats of paint became like thick white plaster.²¹

Another tribe of the Perrhaebians lived in the wintry Dodona of Homer's epics, around the most ancient Pelasgian religious sanctuary.²² The name *Dodona* derives from a Pelasgian word meaning 'water' and a ritual performed at the sanctuary of dipping branches in water and sprinkling the crops with them to encourage the crops to grow. Polish language derives two most archaic words in Polish from Dodona, *dżdż* and *dżdżownica*, 'drizzle' and 'rainworm' respectively. A second Thessalian tribe found its

way to the Slavs, apparently accompanied by other traces of their origin in Thessaly. They were the Dolopes, ruled by Phoenix at the time of the Trojan War, and subject to Achilles. The people are known among the Slavs as Duleby, attested in Wolyn and in Czechia. There were many examples of Dolopes, all associated with sacred slavery and religious duties, which appears to have originated with the custom of dedicating the conquered people to the service of the gods of the conquerors. The curious thing about the Duleby is that they were not only associated with the 'Scythian Achaeans' in Southern Russia and Ukraine, but also with other names related to Thessaly, or so it seems. They all enjoyed one name in common: *Phthiotae*. The Dolopes lived in a district of Thessaly called *Phthia*. The Achaeans were also all called *Phthians* and their country bordered on the Pindus Mountains. The names *Phthians* and *Phthiotae* are duplicated precisely in Southern Russia and Ukraine and attached to the 'Scythian Achaeans' and to the Duleby. Pindus was a place name as well as the name of the mountain chain. They produced the Polish clan name Pindelski. Their Thessalian origins are supported by the Greek myths about Achilles, the Trojan War leader of the Thessalians, associate him with the area where the Scythian Achaeans and the Dolopes lived north of the Black Sea. For there were temples of Achilles on the northern shores of the Black Sea; an island sacred to Achilles; a strip of dry land running eastwards from the Crimean peninsula; and other associations, such as the myth of the pursuit of Iphigenia by Achilles to Crimea.

These associations are part of the ancient history of the Achaeans and the name *Phthiotae* is the clue to their geographical origins before their appearance in the Balkans. The myth of the Amazons of the Pontus, and the myth of the Scythians being the husbands and allies of the Amazons are parts of the same historical events, for both originated in the Pontus, which was part of the 'Libya' of mythology. Hence the story of the 'Libyan' Amazons, a fifth wheel to the carriage, which became necessary to explain the intrusion of 'Libya' where the stage is essentially *Anatolia*.

The earliest known spelling of the name *Thessaly* is 'Pethaly', a form used before the users of the alphabet separated the strings of consonants by putting vowels in between. The groups of consonants included *pt*, as attested in Ptolemy and *ptolemos*. Pethaly is an example of early use of vowels in the formation of written and spoken language. The name *Phthiotae*, applicable to Thessalians, Scythian Achaeans, the Dolopes in Thessaly as well as to the East Slavonic Duleby, follows the trails from Anatolia to Thessaly and from Anatolia to Scythia. So the Slavonic Duleby are not necessarily direct descendants of the Thessalian Dolopes. They were part of the Hittite neighbours Ahhijawa in Anatolia. Their lowly status of sacred slaves identifies them as the famous mythological *Solymi*, known from the Biblical history of Jerusalem and the highest peaks of the Taurus Mountains in Pisidia.

The 'original Achaeans' are not confined to Anatolia but are in effect a part of the ancient mythological history of the area, connected with the invasions of Dionysus and his Amazons, in particular, the invasion of Egypt during which the Scythians took an active part, and were in the company of the invading armies. Hence the frequent references to the conquest of Egypt by the Scythians. Their connection with Egypt and Palestine and their gradual withdrawal from Egypt to Syria and Anatolia is also a continuing part of the mythological story, for it was Dionysus who founded Scythopolis in Palestine (Beit-shahan). Scythians also figure as conquerors of Egypt and as present near the sacred lake at Ascalon where the great ancient Mother of God Derceto was

orshipped. The 'Scythians' had offended her and were punished by the goddess.²³ The pseudo-ethnic *Phthiotae* probably originated with the people that Josephus calls *Phutites*, named after one of the four sons of Ham, *Phut* (Chus, Mestre, Phut and Canaan), 'who founded Libya'²⁴ This was the original home of the 'Libyan Amazons' and their Scythian husbands and allies, who travelled from the Pontus together. According to Herodotus Pthius was a son of Achaeus. The name was somewhat distorted in the telling of the myth by the Greeks, so the Dolopes and Achaeans are called Phthiri and Phthirophagoi. Their name Kujawy in Slavonic historiography is derived from the Hittite form *Ahhijawa*. And they came to Poland together with a companion Scythian tribe, Polanie, who lived in the province around Kiev, one of the numerous 'harbours of the Achaeans' scattered around the Mediterranean and Black seas.

¹ William Martin Leake, *Travels in Northern Greece*, 4 vols. vol. 2, p.141, note.

² Horace Leonard Jones, *The Geography of Strabo*, Loeb Classical Library, vol. 4, p. 194, note.

³ Zagora was the citadel on the island of Andros, a dependency of Eretria, in the eighth century B.C. Cf. J.M. Cook, 'East Greece'. *CAH* III. i. p. 768; W.G.G. Forrest, 'Euboea and the Islands', *CAH* III.iii. pp. 213-214. It was a Thracian name for the Rhodope Mountains. The word is described by Herodotus as 'Libyan for "hill"' (IV.192). For Libyan read 'Luwian' in any reference to time before the 11th century B.C. in Greek mythology, since this was a Phoenician cultural heritage that was propagated by Phoenician colonisation.

⁴ The Taygetus Mountain was known locally among the Tzakonians as *Zygos tou Mellinou*, 'the mountain of the Mellingi' (William Martin Leake, *Peloponnesiaca* p. 183). The natives stamped their Slavonic identity on the place by such 'Slavonic' place names as Weligost and Woytylos. Weligost was a fortress guarding the entrance into Laconia, and *Brysae*, were later known as a Thracian people, and later still as Slavonic Bryzani. They used such place names as *las*, Slavonic for 'forest'.

⁵ All the Paeonians transported to Asia eventually regained their country thanks to the assistance of numerous friends united in a common cause with the Paeonians by their enmity to the Persians. But the experience warned them to take precautions against a repetition of the experience. The people moved out of Paeonia and we find odd Paeonian tribes in Poland and among Western Slavs, establishing a pattern in the migration of the peoples from the Balkans towards the Baltic Sea, while the areas immediately north of them were still occupied by the Scythians. That route became open to migrants from Thrace when the Scythians, also forewarned by Darius, who had invaded their country in 512 B.C., had gone west.

⁶ Apart from the clan name *Poplawski*, the Czirzpani (Siriopaeones), *Dobrzanski* (Doberes), *Domanski* (Odomanti) and other names, the refugees included the *Kurpie* in Poland from Corpilice in the Hellespont, who lived in direct path of the Persian invaders, who invaded via the Anatolian peninsula.

⁷ Much discussion about the Ostrogoths and Visigoths has been devoted to the reasons why their myths refer to the Baltic as the 'Eastern Sea'. The answer to the last question seems to be that at the time of the creation of the Eddas and sagas the Goths lived west of that sea, in Jutland, Sweden and Norway and the sagas reflect that situation by calling the Baltic 'the eastern sea'. The Goths lived for many centuries west of the Black Sea, when they were known as Getae, so the 'eastern sea' was a familiar landmark. One of the sagas known as the *Heidrekssaga* (*Hervarorsaga* og *Heidreks konnings*, udg. Jon Helgasson, Copenhagen, 1924), helps to identify the country of the Goths at the crucial time of the battles between the Huns and the Goths on the one hand, and then between the Goths and the Romans on the other. The battles were fought where the three main combatants were at the time: Huns on the Azov Sea, Romans south of the Danube, and Goths north of the Danube. The exact position of the Goths at this time is indicated by the following geographical features specified in that saga: *Myrkvidr* ('Black Forest') is *Chorna Hora* in the Eastern

Carpathians, between the Transcarpathian Rus and Slovakia; Harvadafjol is the Gothic name of the Carpathian Mountains; Dunheidr is the Dniester River; Danpar is the Dnieper; Painted Rock is a feature known as Pysany Kamin; Arheim, the capital of the Gothic kingdom is Yaremcha, while As-gard of the other Gothic myths is the old city of Yasy, or Yaskiy Torg, where the ancient Albanian Asi had left their mark in the westernmost point they had reached in Eastern Europe. Here the name of the Goths is registered in the town of Kutuy with its province, still called by the archaic name of Pokuty. The Tyrting-Goths left their name in the name of the forts they had built in Wolyn and adjacent provinces on their way to meet the Romans, known in local historiography as *Grody Czerwienskie*.

⁸ For *Issoria* in Laconia see Pausanias III.14.2.

⁹ For Rhegini and Ashkanaxians, see Josephus Flavius, *Antiquities of the Jews* I.6.1.

¹⁰ The story of Pereblud's arrest and execution is told in *Miracula of St Dimitri*, the first Slavonic Christian Martyr who, like Pereblud, was executed by the Byzantine authorities, for preaching Christianity long before the pseudo-ethnic 'Slavs' became known; see *Slownik Starozytnosci Slowianskich*, (SSS) V. p.18. For Pereblut, a 'divinity' worshipped by Slavs who drank toasts to him 'out of horns' see SSS, V. pp. 59-60. The ancient Slavs were worshipping their ancestral hero who resisted the Roman oppression. Saint Dimitri was active between 282 and 305 AD, the reign of Maximian. His name was taken by refugees to Ukraine and Russia, where churches were named after him and he was imagined as a phantom rider in the skies who came to the aid of beleaguered relatives on earth. Churches were built for him in Pskov and Novgorod, and other early Slavonic towns. The 'invading Slavs' could not have brought his name and worship to Salonika.

¹¹ Herodotus VII.75.

¹² The ethnic 'Strymoni' occurs, a few years before the appearance of the 'Sclaveni' on the Danube in 530, in a letter of a Gothic king. See Cassiodorus, *Variarum* VIII.12, Migne Patrologia Latina 69, p.745. After that we have it on good authority that when Salonika was destroyed by the pirates in 904 AD the Strymonitae were old inhabitants of the Salonika Plain with Sagoudatoi and Drougouvitae. These three tribes were ancient denizens of Thrace. Sclaveni, or Sklavoi-Scythae, alone were intruders from Scythia, and they alone were invited to defend the city during the attack, because they were regarded as master archers, which the Thracians were not. See Kameniatia, *Dve Vizantiyskiy Khroniki*, pp. 175 & 185.

¹³ Herodotus IV.146.

¹⁴ Pausanias VIII.3.19.

¹⁵ Cf. William Smith in Gibbon's *Decline and Fall*, vol. 7, p.9, who points out that there is scarcely any mention of Slavonic invasions anywhere and that no one has yet produced any evidence for such invasions.

¹⁶ Herodotus II.56 & VIII.44; Strabo 5.2.8 & 8.8.11.

¹⁷ Pliny IV. 11. 41.

¹⁸ Sagoudatoi and Drougouvitae were subject to the city of Salonika and lived in the plain of Salonika at the time of the pirate attack on that city. Other tribes, whose names Kameniatia does not mention, also lived side by side, but those paid tribute to the Sclaveni whom Kameniatia describes as 'one of the Scythian tribes living as their neighbours'. See A.P. Kadzhan, *Dve Vizantiyskiye Khroniki*, Moscow, 1959, p. 163 and notes on pp.219-20. Lubor Niederle places one of the tribes of the same name on Mount Athos and in Asia Minor, see *Slavyanskiye Drevnosti*, pp. 57-8. *Sagoudae* is another form of spelling the name Sagoudatoi.

¹⁹ Kameniata shows that 'Slavs' alone had been invited to defend the city, and that the other 'Slavonic tribes' had not. When the crucial moment arrived the 'Slavs' seeing the perilous situation they were in (there were 52 pirates ships taking part in the attack and each of them, says Kameniata, had as many pirates as the whole of Salonika city, the 'Slavs' thought the better of it and opened the city gates enough to let themselves out discretely saying that they were going ask their allies the Drougouvitae for assistance. But they left only one of their number to close the door after them. (Kadzhan, p. 185). The two ethnics *Scythae* and *Sklavoi* are often linked together into one, *Scythae-Sklavoi*, suggesting identity of the two. It is the Scythae and Sklavoi whom Nikita, the emperor's envoy to Salonika, had invited to help defend the city.

²⁰ The use of some vowels, notably *e* and *o*, in certain words was used as an ancient convention following the invention of writing in a phonetic alphabet to express the nasal sound in Pelasgian language and its offspring. Examples may be found in the name of Arausio, a place in Gaul, now known as *Orange*, and the Portuguese use of *sao* as in former Brazilian capita Sao Paolo, while other Romance languages use 'san' or 'saint'. The vowel 'e' in Laconia future tense in certain verbs, like *-seo*, also expressed the nasal sound, as in modern Polish przyniosę, napiszę, zajdę, ('I shall bring, write, and pay a vist' respectively).

²¹ See James Mellaart, *The Archaeology of Ancient Turkey*, pp. 9 & 22 on Catal Huyuk, and Halicar on pp.23-26. Similar cities have been found at Lipenski Vir on the Danube and Jericho in Palestine.

²² *Iliadi* 2. 748.

²³ Herodotus IV. 67, calls them Enarees. They were the 'slaves of Enu', with the Pelasgian imprint on the name of Ama, because Pelasgians always preferred 'e' where others had 'a', as in Homeric *Esioneis*, in place of *Asian*'. Scythian conquest of Egypt (Diodorus Siculus II.43.4-5) is in connection with the conquests of Dionysus, who was accompanied by the Amazons and their 'husbands' and 'allies' the Scythians.

²⁴ Josephus *Antiquities of the Jews*, I.6.2. This ancient Libya belongs to the time antioris to the Phoenician colonisation of North Africa after 1100 B.C. It is to be identified with the mythological Libya of the Amazons, Heracles, Menalaus, and the Argonauts. Josephus calls it Laban, identical with Luwian Lapana., where Abraham stopped over on his way to Canaan. It plays an important role in Greek mythology and refere to the area of Lycaonia (Hittite Lukwa, or Lukka land). When Menelaus cruised between the estuary of the Nile, Sidon and Cyprus, he visited 'Libya' and 'Ethiopia', which stood at that time for Luwia and Antiochia on the Orontes. The Argonauts stopped on their way from Greece to Colchis in this Libya, as they also did on their way back from Colchis to Greece. Heracles fought the war against the Amazons in the Pontus, for there were no two groups of the Amazons, the 'Libyan Amazons' came about because of the name Luwia being used at the relevant time for a country that comprised Lebanon, Cilicia, parts of Syria and Anatolia. Libya was a cherished heritage of the Phoenicians, who took the name with them to North Africa after 1100 B.C. They derived their origins from Poseidon and Libya. Its modern Arabic name, *Lubnan*, is based on the *Luwia*. Pelasgian name of Poseidon was known as Pohidan, Slavonic Bogdan, otherwise known as Dazhbog, 'the god that gives'.

The Beginning

Ionians

The Laws of Manu names certain tribes of the Kshatriya caste as having become outcasts because they had separated from the Brahmanic empire and abandoned their religious rites. The most interesting part of this statement is the list of the tribes that had committed this act. Bishop Caldwell quotes the passage with the list: '...Paundrakas, Odras, Dravidas, Iavanas, S'akas, Paradas, Pahlavas, Chinas, Kiratas, Daradas, and Khasa', most of them familiar and identifiable with peoples who played a major role on the stage of history, and are known to every historian. Iavanas are unmistakably the Ionians of the Balkans and they were in the company of tribes, which play a major role in the invasions of Western Asia, Anatolia and Europe. The question when these invasions happened must wait its solution until more details are available to fill in the gaps of our knowledge. We may be certain that these invasions occurred before 2000 B.C. The fact that at least two Phoenician tribal names occur on the list may be a clue to the antiquity of the events, for the Phoenicians are one of the oldest people known to have invaded Western Asia in association with the Indo-European peoples. By the time the Phoenician invader of Europe Cadmus married Harmonia, the sister of Dardanus and Iasion, the military and social alliance between the Indo-Europeans and their paymasters, the Phoenicians, had lasted many centuries if not a millenium or more.

We also have it on the authority of Bishop Caldwell, still quoting from *The Laws of Manu*, that the Dravidians were adopted as his sons by the Kshatriya prince Turvasu, bless his soul: which means that the four brothers, sons of Akrida, representing the four major divisions of the Dravidian peoples, Pandiya, Kerala, Kola and Chora, were members of Kshatriya caste.¹

There are important clues indicating that the invaders of Egypt, Syria, Mesopotamia, Anatolia and eventually Europe, originally came from Central Asia. This legitimate assumption is based on a long list of duplications along the axis Central Asia-Europe, with stops in between. We know on the basis of archaeological evidence that the first archaeological culture of the Nile valley was identical to that of Central Asian Sumerian culture. We also know that Belus, 'the Egyptian' who left Egypt, when Inachus fled to Argos, went on to conquer Babylonia. Belus had previously lived in Beloochistan from where the Brahuis invaded India and introduced their Dravidian language, a member of the Sumerian family related to the fragments of the surviving

language of the Finns, Estonians and Hungarians in Europe. Bulgarians also spoke one of its dialects before becoming 'Slavs' on taking residence among the Slavonic speakers.

We also know that Centaurs, one of the tribes of the Locrians living on the Pindus Mountains, and their blood relatives, the Ligurians in Italy, were a tribe related by name, mythological associations, and most probably by their genes with the Gandharvas. Both were portrayed in images as half man, half-horse. Both had the reputation of having been the first to tame the horse to ride and for use in hunting and wars.

With the invaders came their gods: Siva, who became Greek Zeus, with the intermediate stage *Zive* and *Zivenuso* found in Crete, showing that Dionysus was derived from the original Siva, and he was worshipped under this name by the people of Prometheus, who were the earliest known arrivals in Greece. Prometheus, who 'stole the fire from the gods', was a Greek image of the god accused by the Greeks of meddling in the affairs of *their* god Zeus. Prometheus, the creator of man, and the god who gave fire to mankind, was Brahma in his European guise. Locrians were his people and Centaurs were the people of Brahma, the Gandharvas. Both held the same functions, had the same tasks and the same shape in Europe and Central Asia.

Among the duplications associated with these people is the name Iavanas in the *Laws of Manu* and *Ionians* in Greece. Ionians were a Pelasgian people and their original country in Central Asia is also duplicated in their names: Iavan is a place in Tajikistan and so is the name of their country Palasakan, known today as Badakhshan, lying astride the border between Tajikistan and Afghanistan. In Greece the Ionians were by far the most notable of all Pelasgian tribes, and their religious traditions are the most ancient and most elaborate. They were also the first to be conquered and their heritage to be taken over by the Greeks, who were few in number and needed to acquire flesh and blood to survive in their new country.

The story of the Ionians in Greece is the story of their conquest and expulsion by the Greeks from the last of their several homes in what is now known as archaic Achaea, with its centre at Patras opposite the Ionian Sea. The Ionians had displaced the Thracians from Athens, where they had lived at least from the age of Cecrops c. 1500 B.C., the time of the arrival of the first Greek refugees from Egypt, led by Inachus, the last king of the Hyksos in Egypt, known there as Khyan or Iannas. During the age of Heracles c. 1250 B.C. the Thracian Eumolpus, Orpheus and his brother Linus were still residents in Athens, Eleusis and Megara. At Eleusis Linus taught Heracles how to write, and how to learn to graduate as a priest of Hera, from whom he derived his name. A century later, when the exiled Heracleidae returned in force from their exile, they expelled the Ionians from Athens. Ionians found a new country in the Peloponnesus, but the Greeks pursued them here and in the end forced them to quit Europe for Asia Minor. Whatever the differences between the Ionians and the Greeks, the Greek motive was conquest and power pure and simple. Strabo gives an apt definition of the differences between the Ionians and their main enemy, the Achaeans: 'The Ionians lived in mere villages' while 'the Achaeans built cities'.²

The problem in historiography is that the Greeks claim the name of Ionians and the claim is so well established that some might protest at the suggestion that they were not Greeks. But those historians who are not content with Greek mythology but seek to uncover the facts of history will find much work here, in uncovering the Greek manner of conquering and subverting the truth to claim the heritage of the conquered peoples as

their own. In the case of the Ionians the heritage is a very tasty morsel, the Ionian alphabet. Notwithstanding the fact acknowledged by Strabo, that Ionians 'lived in mere villages' the Greeks are not averse to claim the names of any barbarian people so long as they have a contribution to add to the 'Greek heritage'. In the case of the Thracians it was the Orphic philosophy, which is now accepted as *Pythagorean*, that is 'Greek'; and in the case of the Macedonians it is the Macedonian Empire and the Macedonian heroes Philip and Alexander, who are now Greek heroes.

Ionians inherited the alphabet from the Thracian Bessi, the priestly caste, who used the Phoenician letters to write their songs and hymns of praise of the gods, and to set down the tenets of the Orphic philosophy c. 1300-1250 B.C., the time of Orpheus, Linus and Heracles. The letters were inherited by the Ionians when they conquered the Thracians in Athens. It is understood that the 'letters' were the symbols used in divination, and belonged to the sanctuary where the divinations took place. They were sacred, untouchable and could not be legally removed from the sacred precincts. That is why those people who protected the letters of the alphabet are known in ancient historiography as *Dii* and *Diobessi*.³

Relevance of the Ionians to the Slavs is embodied in the oldest form of the name of the pre-Hellenic *Ionides* or *Ioniades*, the nymphs worshipped in ancient times, or rather the use of the nymphs in the worship of Mother Earth. The young girls were supposed to possess a certain magic, which they lost on losing their virginity, and the Elders of the ancient community wished to utilise the magic before it was lost. There were temples of *Ionides*, also known as *Ioniades*, in Elis at the point where a spring entered the Cytherius River, where the aches and pains of those who bathed in it were cured.⁴

At this point of his *Geography*, Strabo mentions the names *Barnichius* and *Enipeus*, which the German editors of Strabo's *Geography* edit out of their version because they believe the word *Barnichius* is of 'Slavonic origins'.⁵ There are also other place names and words spoken in the same area, which lend themselves to interpretation as 'Slavonic', for instance *Samicum*, 'fortress', Polish *zamek*, 'castle', known also in Aetolia and Thrace. The institution of *Ioniades* is so ancient that the Polish echo is archaic and incapable of definition in one word. It exists in the Polish dictionary as *jęza* and is interpreted as 'shrew', 'vixen', 'virago', 'fury', and 'witch'. In brief, the *ionides* suffered the same consignment to oblivion or the environment of hell as many other members of the ancient Dionysiac religion: *Curetes* (Polish *czort*, 'devil'), Thracian *Bessi* (Polish *bies*, 'devil'), *Dionysus Lusius* (Polish *Lysy*, euphemism for 'devil'), *Dionysus Pyrigenes* (Polish, Russian *Perun*, 'god of thunder').

Part of the story of the expulsion of the Ionians from Europe to Asia is told by Herodotus. This particular branch of Pelasgians were known as *Aegialans*, those living by the sea shore. Their founder was *Ion* son of *Xuthus*. They were given the name of 'Free Ionians' because they had refused to submit to the will of the Greeks. Some who maintained that they were 'genuine Ionians' are scolded by Herodotus: 'It is folly to say that these Ionians are more Ionian than the rest of them'.⁶ He describes in detail why they were not necessarily true Ionians because when they went into exile they took no Ionian wives with them, so they could not breed Ionians, true or not. Before leaving they recruited assistance from many other tribes which were not necessarily all Pelasgians, and certainly not all were Ionians: among the volunteers to go into exile were

Molossians, Abantes, Minyans, Cadmeians, Dryopes, Phocians, Arcadians, Epidaurians, and other native tribes. None of them were Greeks. Even their leaders, known as *Prytanes*, brought no wives with them. When they arrived they had to do battle against the Carians, whose country they had seized, killing off the men and marrying their wives, daughters and sisters. Consequently their mother tongue was not Ionian. The Carian women, forced into 'marriage' with the enemy vowed not to sit at the same table with their husbands, or to call them by name. This was especially true of Miletus, the capital of the new Ionia in Asia. Once established they preferred to invite and appoint their kings from among the Cauconians, the most ancient of the Pelasgian exiles from Greece to Anatolia.⁷

Consequently they spoke several languages after their settlement in Anatolia, none of them is mentioned as Greek: Priene spoke Carian, and so did Miletus and Myus; Ephesus, Colophon, Lebedus, Teos, Clazomenae and Phocaea spoke Lydian; Chios and Erythrae spoke a number of different languages. Samos spoke a language unlike any other, a most ancient native language. When the archaeological expedition from England, sent especially to Miletus to search for Greeks there had finished its work, G.H. Huxley, a member of the expedition, wrote a lament at the failure to find not as single sherd of Greek pottery, not one word of Greek. He consoled himself that, perhaps, the Greeks would have a 'resident' delegate to administer the affairs in Miletus. This typifies the obsession of the classics system of education in England with the role of the Greeks in their historiography.

The Ionians left an even more ancient echo of their name and role among the Slavs. Two examples may be quoted in support of Ionian cultural heritage to the Slavs, both among the Eastern Slavs, whose name for 'Ionians' is *Ivan*, chronicle recording the treaty between the prince of Rus, Oleg, and Byzantium, calling the Greek language in which the treaty was written in *Ivanovske napisanye*, or *Ivanovske pismo* elsewhere, both of which mean 'Ionian script'. The other example refers to pagan rituals performed by *Ivanovskiye khorovody*, or 'Ionian Corybantes'.⁸

The attempt by some people, unnamed by Herodotus, to call the exiled Ionians genuine ones, was probably made to distinguish them from those Ionians who had submitted to the Greek will and adopted the 'Greek ritual'. These Ionians who had submitted 'seem to be ashamed of their name', in contrast to those who fled to Anatolia, 'who glory in their name'. The myth that all natives living in Greece were Greeks disregards the wars waged by the Greeks against the native Prometheonidae.

The view held by classical scholars that Ionians are Greeks and that therefore the Pelasgians are Greeks, omits to mention the wars waged by the Greeks against the Ionians. To expect the Achaeans in Miletus, as Huxley and his team of archaeologists did prior to their expedition there, is to deny or to be ignorant of, the fact that the Achaeans in the first place were responsible for the expulsion of the Ionians to Asia Minor, where they had set up a new country with Miletus as their capital. There is an unwarranted assumption of an exaggerated Greek stature in history, which need rectifying. Strabo came a little way towards making the view clearer. Long after Thucydides suggested that the Trojan War was the first enterprise undertaken by all Greeks in common, Strabo put the spanner in the works of Greek mythographers, by saying that until Homer's time (c. 800 B.C.) there was no such thing as a 'nation of the Hellenes. There were numerous tribes jostling for power or attention, and Homer never mentions the Hellenes ' because

the Hellenes had not yet been designated by a common name that distinguishes the Greeks from the barbarians'.⁹

Prometheus

A clue to the origins of the Ionians lies in the stories sung by the Ionides on the banks of the Cytherus River in Elis. Among the themes in their brief repertoire, recorded by Pausanias, was the story of the daughters of Atlas, the Atlantides, who were known also as the Pleiades.¹⁰ When Heracles went to fetch the apples of the Hesperides he found Atlas there holding the heavens on his shoulder. As Hesperides was the ancient mythological names for the Casperia or Hesperia (Kashmir) Atlas was in Asia. Prometheus, the brother of Atlas, may be considered to be one of those who had separated from the Brahmanic Empire by severing the links from Brahmanic rituals, and, after the horse had bolted from the stable, declared to be a Vrishaya, the pariah. There was an ongoing feud between the supposed Trimurti, or the Hindu 'Trinity' of Siva, Brahma and Svargapati, the Lord of Heaven, deified sun, which spilled over as the invaders appears in Syria, Anatolia and Europe.

It is not clear whether Prometheus ever reached Europe. There was a flood called the Flood of Deucalion, in which we are told Prometheus advised his son Deucalion to build an arc, in the manner of the Biblical Noah's Arc, to float upon the waters until the flood subsided. He followed his father's advice and when the floodwaters had disappeared the boat was stranded on Mount Parnassus. There is no reference to Prometheus disembarking from the boat, and we assume from here onwards that Prometheus was not among the survivors that came to the Parnassus. There is no doubt, however, that his reputation came with his followers, who regarded him as the creator mankind. Following the landing, the people stayed in Thessaly, which was a lake. And the lake was drained in the same manner, as the lake of Casperia had been when the Cassiopeus and Brahma came to that country. This became the home of the Hesperides, where the newly drained lake became one of the first cultivated plains. This ancient migration was part of the mythological invasion of Dionysus, who according to Hindu mythology, had invaded India 'from the west' and the invaders were known as the Westerners,¹¹ or *Hesperioi*.

This title migrated with the people of Prometheus, the Locrians, whom Zeus gave to Prometheus. *Hesperioi* was the title of one of their tribes, the Ozolian Locrians. The European descendants of the native inhabitants of Kashmir, known as Gandharvas, inherited both the name of their country in Kashmir, and the title of Centaurs, the tribe that first tamed the horse. Prometheus, the creator of man, was an echo of his former self, Brahma, the priest who helped Cassiopeus bring the people from the shores of the Caspian to Kashmir. A lone reference in Greek mythology to Prometheus being 'a governor of Egypt' is the only clue to Prometheus being present at a point between the original country in Asia and Europe. It is possible to surmise that, as in the case of the

leader of the invading empire, Dionysus, the invaders had touched Egypt before appearing in Syria and Europe.

Myths tell us that Prometheus received the Locrians and Leleges from Zeus as a gift and they lived, when recorded history begins with mythology, on Mount Parnassus, which flanks Thessaly. At one time, we are not exactly when, Thessaly was a lake enclosed from all sides by mountains. During an earthquake Mount Ossa split from Olympus, draining the lake into the nearby sea, leaving just the Nessonian Lake and Lake Boebis, the rest becoming dry and fertile land.¹² The Plain of Thessaly became a popular resort to which many small tribes came to assuage their hunger, recover strength and move on to pastures new. At the time of the Trojan War, the most important people living in Thessaly were the Locrians, Achaeans and Dolopians, with a dozen or more smaller tribes, ruled by Achilles. All three of the major tribes can be traced to Anatolia, Locrians to Lycia, Achaeans to Ahhiya of the Hittite sources, and Dolopians to the Homeric 'glorious Solymi' from the lofty peaks of Pisidia. Some of the mythological episodes of the feud between Zeus and the two other members of the ancient 'trinity' take place in Lycia, whose people are intimately related to the early history of the immigration to the Balkan Peninsula. Apollo is exiled clearly from what is believed to have been his natural home, Lycia, where his mother Leto, Lycian Lada, interceded with Zeus to commute the original 'death sentence' to exile. We presume that Prometheus, the original Brahma, was also exiled while the invading forces were still in Syria or Anatolia. The Greeks started the feud by accusing Prometheus of stealing the fire from the gods. Apollo was sentenced to death for killing the Cyclopes, who, the myth say, were the armourers of Zeus in Anatolia. Later, when the Greek Phoroneus the son of Inachus came, he declared with supreme arrogance that it was not Prometheus who gave fire to mankind, but he, Phoroneus. Greeks were the invaders and accusers of the native population in the Balkans, and later, their executioners, as seen in the destruction of the Minoans, Pelasgians and Myceneans.

Greeks and Pelasgians were diametrically opposed in language, culture and the manner of living. As Strabo pointed out, the Ionians lived 'in mere villages', while the Achaeans built cities. Pelasgians worshipped female divinities, nymphs and sprites, while the Greeks preferred their 'Egyptian' gods, some of them still in the form of the animals, and they laid stress on their theocrat of the Olympus, relegating the females to the harem. As soon as the Greeks arrived they started bossing everyone around. Since they had come from Egypt, where they had been proscribed, they had to conceal it and wrap up their own identity in a cloak of mythology, with the result that no one knew where they had come from, what language they spoke, or who exactly they were. If they thought that they could make the same of their new country as they had in Egypt they were sorely disappointed. Greece was not a Nile Valley. But there were fertile valleys and small rivers where the natives had established their home, cultivating their land, which they worshipped as Mother Earth. The Greeks, having taken stock of the situation soon abandoned their hope of continuing to play the role of the Egyptian Pharaohs in Europe. Phoroneus was the first and last Pharaoh in Europe.

The Greeks came to Thessaly and, like Moses, hiding in the reeds of the marshy part of the country called Hellas, waited to recoup their strength and plot their next move. Hellas was a district between Palaea Pharsalia and Phthiotic Thebes, a city and a district around it, sixty stades from Pharsalus. After abandoning their name, they came out of

their hiding place as the *Hellenes*, complete with the myth that they were descended from Hellen, a son of Deucalion. If the Greeks are happy with it, so are the classical scholars, for it is not in their nature to question the Greeks or their motives. This leaves the Greeks to go on weaving their myths about how the Greeks were native inhabitants of the country, even building pyramids in Greece in 2700 B.C. The obverse side of the coin is that *Helots* is the name of the pre-Hellenic population enslaved by the Greeks. It derives from the same *marshy* districts, where many tribes found hiding places to assure their survivals in the historic jungle teeming with predators.

Among the gods worshipped by the Eleians was one called Parammon.¹³ It was an echo of the ancient god Brahma, known in Tamil as Piramana, the priest of Brahma, with the ritual title of *Piramana son of a Piramana*, repeated in the Egyptian Thebes as the title of the priests there. Herodotus, recording the fact that he saw 345 busts of these priests in the Egyptian Thebes, each one called by the same title, reveals the fact of the presence of the Dravidian priestly caste in the Egyptian Thebes, a telltale detail of the presence of the immigrants from Asia in the Nile valley. Brahma is intimately associated with the immigration of the Brahuis from Central Asia to India and from India to the Nile valley and beyond. Prometheus is its European echo; Priam of Troy is its Phrygian shadow, and various titles in Palestine such as Piram, are the fossils of the ancient priesthood of Brahma. The name of the Phrygians derives from *Bhrigu*, the priests appointed by Brahma to pray and take care of the eternal fire. The Egyptians deny the existence of a *Piromis*, as they also deny the existence of Charon, the ferryman of the dead, in ancient Egyptian culture. They had never accepted or welcomed the Hyksos invaders in Egypt and when the Egyptians were ready, they threw the Hyksos out. The Greeks who had witnessed history in the making brought the echoes of their own heritage, Charon and Piromis from Egypt to Europe.

The custom of sculpting the bust of each priest as in the Egyptian Thebes¹⁴ was the legacy of the caste system in which the son succeeded his father in the trade. This institution is also noted in attenuated form in Sparta and among the Ionians in Athens.¹⁵ In Athens the Ionian system created the division of the various professions into quarters of the city, with the artisans being called *Prometheuses* because their predominant trade was working in clay to make pots and pans.¹⁶ The creator of man himself was banished by Zeus and his people were demoted to the low caste of artisans after the Greeks conquered the native population and appropriated their heritage.

There is a phenomenon in history arising out of defeats. The defeated tribe or nation begins to shun its name so as not to be reminded of the shame of the defeat. This happened in mythology when Heracles conquered the Dryopes and brought the surviving prisoners in chains to be dedicated to a god Olympia. After their defeat by the Greeks the Ionians became ashamed of their name, in contrast to those who went free into exile to Asia Minors. The Greeks were ashamed of their name after their defeat at the hands of the Egyptians. They changed their name when they landed in Greece and made strenuous efforts to conceal their original country. This phenomenon is accompanied by remedial action in most cases: the defeated tribe changes its home, going to a new place where it and its new neighbours live in an atmosphere free from shame. Very often the tribe so affected can lick its wounds and possibly recuperate from its physical and psychological injuries. This also produced many duplications of names, customs, language and other cultural attributes of the same people. The defeated Getae disappeared from Thrace. In

their place came the Goths, an entirely 'different' people, except for their name, associations and cultural heritage. The Satrae, defeated by Darius, also vanished from history. When the Caucasian Albanians, were defeated they disappeared without a trace, except for the telltale rumours of an Albania in the Sarmatian Plain half a millenium later where Alani are found later.

It is all the more remarkable that so many 'Slavonic' tribes have survived with their names intact in their new colonies in Russia and Germany after their defeats by the Greeks, Persians, Romans and Macedonians. The appearance of Prometheus among the Slavs in their new colonies is one of such survivals in exile. The Slavonic Prometheus is Czech *Premisl*, their first mythological prince and ruler. It is also the name of the first city where *industry* was built, also a part of Czech national heritage. *Premisl* and the surrounding province, now in southeastern Poland, was given as dowry to a Czech princess who married a Polish king. The name means 'industry' in Slavonic languages.

The history of at least three millennia is encapsulated in that Czech word, *premisł*, starting from the hoary antiquity, when the faithful Gandharvas rubbed two dry sticks together to see Agni, the god they worshipped, jump out of the heated sticks, and start consuming everything around him. From then on nothing could begin or end without the 'sacred fire' being lit. Civilisations began to depend on the industry that flowed from the discovery of fire by Prometheus and his faithful servants, the Gandharvas, who were still on hand at the time of Heracles in their fastnesses in the Parnassus Mountains.

The Centaurs were born in a high mountain country and were therefore known as the sons of Nephele, 'the cloud', which by association with the customary abode of the gods became known as a divinity synonymous with 'heaven' in Slavonic lore, or 'sky', *niebo*, Hittite *nepis*.¹⁷

The River Danube and the parallel chain of the Carpathian Mountains were formidable latitudinal obstacles against invaders from the south. Romans prudently made the Danube their northern frontier. The cold climate from where the Boreas, or some said Aeolus, blew the blasts of wintry wind, also acted as a deterrent. Poland and other countries north of the Carpathians acted as hosts to the many refugees across these obstacles to find shelter beyond the Carpathians. Apart from the almost constant stream of numerous tribes going from east to west, the area of Poland, Prussia and Lithuania remained a relatively calm backwater. The Carpathian Mountains hel¹⁸d the secret of survival of the many people who became refugees from predators invading pre-Hellenic Greece.

¹ Cf. Robert Caldwell, *A Comparative Grammar of the Dravidian or South-Indian Family of Languages*, 1913, p.14.

² Strabo 8.7.1. Ionians had conquered the Thracians in Athens under Eumoplus, and Ion, their leader, divided and organised the citizens of Athens according to the traditional lines derived from Central Asian castes, consisting of the military, priests, farmers and artisans.

³ Dium at the foot of Mount Olympus near Pimpleia was where Orpheus lived. Strabo 7, frag. 18 & 33. It was the name of five different places in Thrace, including one on Mount Athos. Dii, according to Stephanus Byzantinus, cited by Robert Graves, *The White Goddess*, was the title given to a Thracian tribe for preserving the alphabet. For Diobessi, see Pliny IV.11.40. The Greeks subsequently put out a claim that the art of writing had been invented by the Greeks. (see Diodorus Siculus V.57.3-5, where the

mythographer claims that floods destroyed all written evidence, and many generations later people said that it was Cadmus the Phoenician who brought the letters to Greece)

⁴ Pausanias, VI.22.7, calls the nymphs *Ionides*; Strabo records their name as *Ioniades* (8.3.32).

⁵ Horace Leonard Jones, Loeb Classical Library editor of *The Geography of Strabo* appends a note (vol. 4, p. 99, note 1) saying that Kramer and Meineke saw Barnichius as a late Slavonic intrusion into ancient Greek text.

⁶ Herodotus I.146-7. G.L. Huxley, on finding that the archaeologists found not a single archaeological artefact or one Greek word in their dig in Miletus wrote that 'this is not surprising' because 'the proto-Achaean would have used local agents in Miletus', see *Achaean and Hittites*, 1965, p. 27.

⁷ Herodotus I.142.

⁸ Cf. V.N. Tatishchev, *Istoriya Rossiyskaya*, vol. 2, p.38. The treaty was concluded in 907. The other example occurs in Oskar Kolberg's monumental work on Slavonic cultural heritage. *Prace Wszystkie*, vol. 54, p.281.

⁹ Strabo 8.6.6, citing Thucydides I. 3.

¹⁰ Pausanias VI.22.7.

¹¹ Casperia is placed by Ptolemaeus in the region of Serica and Bactria, Ptolemaeus *Tetrabiblos* II.3.73. This country is different from the Caspian, which was on the Caspian Sea and part of the Caucasian Albania. The Caspians were the earliest of navigators and belonged to the branch of the human race generally known as Kushans and Cassites, sometimes Caspites. Some of the early migrants to Europe were known as Cassopae, related, according to some, to the Thesprotians. Also related also to the Phoenicians, they could adapt themselves to any manner of life: they were fishermen, seamen, pirates, builders of cities, inventors and producers of goods for sale. They must have come to Europe in smaller numbers together with the Phoenicians, who derived their ancestors from Kush. Cassiopaea was the wife of Agenor and mother of Phoenix, cf. Hugh G. Evelyn-White, *Hesiod, the Homeric Poems and Homerica*. LCL, p.171. They left the trail of their name in Mount Casius on the Palestinian side of the Nile estuary, in Mount Casius. The most prolific evidence of their presence in Europe at the dawn of European history is in Epirus where the Cassopae were a major tribe, which built fortresses of which several are named by ancient writers. There was a fortress and a harbour of Cassopo on the island of Corfu, and on the opposite side of Greece on the island of Euboea. There were also fortresses on the mainland of Greece. The tribe lived in Herodotus' time in Kosovo, to which they contributed their name. At the time of Alexander the Great they were part of the Macedonian Empire in Europe. Their remnants survive as refugees among the Western Slavs, known today as Cassubians on the Baltic Sea, the refuge of many Illyrian tribes.

¹² Strabo 9.5.2.

¹³ Pausanias V.15.11.

¹⁴ Herodotus II.143.

¹⁵ Strabo 8.7.1 for Attic Ionian caste system; Herodotus VI.60 has a critical glance at the peculiarity of the Spartan customs, including children inheriting their professions from their fathers.

¹⁶ Lucian, *Prometheus* 14.